The LUTHERAN OUTLOOK

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

VI DECEMBER, 1951 NUMBER 12

THE EDITOR'S PAGE

Who's Who — Professor Walter G. Tillmanns, who wrote "Luther and the Reformed," teaches at Wartburg College, Waverly, Iowa. The next article, "Outline of Science and Religion," is one that has no name on it. Will the author please drop me a card? The Reverend J. Frederick Otto, author of "Does the Church Have an Obligation Towards the Alcoholic?" is chaplain of the Lutheran Welfare Society in Minnesota. "Present Trends in Government" was written by Dr. George Koehler of Portland, Oregon.

Good Example — An Iowa reader writes: "I am enjoying the *Outlook* more than ever before. Keep up the good work, do not feel bound to traditional limitations of editorial subservience, but continue to make the *Outlook* thought-provoking and stimulating! We had a drive for subscriptions during the Iowa Brotherhood meeting here last spring and I believe that we got at least 25 new subscriptions. If every convention—small or large—would follow suit, we should soon double the number of subcribers."

Republican Outlook — From Alaska comes the following letter: "Please find enclosed my personal check for $2.00 for another year's subscription to the *Lutheran Outlook*. I am subscribing for another year not because I agree with your prejudiced political views and your unkind snipings at the administration, but because I want to keep informed on the happenings within the American Lutheran Conference. Please bear in mind that a few of your readers may not be committed to your particular political views. Let's have a *Lutheran Outlook* and less *Republican Outlook*."

Stay with us; we may "snipe" at a Republican administration too some day, if we ever get a chance.

Lord's Supper — That article by the Reverend Olof Nelson on the Lord's Supper did not produce as much reaction as I expected. Does that mean that we are not much interested in doctrine these days? But maybe there is more on the way. Be sure to read the letters in our Correspondence department in this issue.

UN Propaganda — President Truman's speech advocating peace and disarmament, plus an international inspection of all arms and military equipment could not possibly have had as its objective the persuading of the Kremlin to accept this viewpoint. Vishinsky said it kept him awake all night, laughing. Of course Russia could not agree to an inspection of arms; the world might discover that she has produced no atomic bombs except the two or three already exploded. I don't think that was the idea behind the presidential speech and the Western proposals at the UN meeting in Paris. I think the idea was to use the Paris meeting as the occasion for a highly publicized proposal that would take the wind out of the carefully built up Soviet campaign in Eastern Europe to portray Russia as the advocate of peace. The effect of the Western proposals is to say to the Kremlin in the hearing of the whole world: "Put up or shut up; let us see whether you are really in favor of peace." As propaganda, it was one of the most intelligent things we have done yet. (How's that, Alaska?)

Premature Christmas — I am writing this a week before Thanksgiving Day. Already the merchants in my town have had Santa Claus arrive with great fanfare to stimulate sales. One department store departs from the usual custom by having a "Rudolph, the Red-nosed Reindeer" to whom children can confide their Christmas wishes. It is disgusting. Can't we start a Christian movement to take the birthday of our Saviour out of t hands of the money-makers and put back in the Church and the hom where it belongs? Or must the Chur and its Lord continue to drag along a tail on the merchants' kite?

The Outlook — This is a very bu time of the year for our readers know. But the time is short. Have y obtained any new subscribers for t *Outlook*? It you have not been a su scriber, and have received the last tw issues as sample copies, have you see in your own subscription? Remembe that we must get 1,000 new subscribe by February 1 or reluctantly discontin ue publication. Now is the time.

The Lutheran Outlo

Official Organ of the American Lutheran Conference

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813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of American Lutheran Conference and of Chr tian work in general. The American Luthe Conference was organized in 1930 and cons of the following independent church bodi The American Lutheran Church, the Evan gelical Lutheran Church, the Augustana L angelical Lutheran Church, the Lutheran Fr Church, and the United Evangelical Luth an Church. The Conference has a total b tized membership of 1,721,108. Its congre tions number 6,266, and it has 4,651 ordain ministers.

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The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is ente as second class matter at the post office Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per y in advance; $3.00 for two years in advan $3.00 per year to foreign countries.

All communications pertaining to adv tising, subscriptions and change of addr should be addressed to Mr. P. A. Magnuss Manager, Lutheran Publishing House, Bl Nebr.

The
LUTHERAN OUTLOOK

OLUME XVI | DECEMBER, 1951 | NUMBER 12

EDITORIAL

Christmas Meditation

Let us forget the news for the time being, the reports of wars and rumors of wars, of battle, murder and sudden death. We shall have to come back to such things, of course, for they concern us, too. But for a little while let us withdraw and meditate.

— — —

Suppose you were isolated in a remote farmhouse by record fall of snow...The wires are all down, everywhere, and all communications have stopped. There are no telephone or telegraph messages; even the radio and the television sets are dead. No trains are running, so you receive no mail and no newspapers. You are safe enough, for the house is well stocked with food and there is plenty of wood to burn, even a few candles for light. But you feel as if you were the last human being left alive on earth. You are alone with your thoughts—and God. And a great silence has settled over the world.

— — —

Does it frighten you? Have you been fleeing from such a situation most of your life, hunting the crowds and the bright lights? Have you been one of those individuals who surround themselves with noise and activity as with a protective armor, afraid of silence, afraid of solitude, afraid to stop and think? Fate has overtaken you now in this vast snowstorm which lies like a little death over the land. Now you must be still. Now you must sit by the fire and think, whether you like it or not.

— — —

It was bound to happen, wasn't it? Sooner or later you must have expected to come face to face with God and eternal reality. You knew that you were a responsible being, with a conscience and a set of moral values. You knew that this is a moral universe, in which evil may only prevail temporarily and is then called to account. You knew that justice must triumph over unrighteousness, truth over falsehood, good over evil. In such a world, how can a moral being hope to escape forever an encounter with God? Perhaps this opportunity to pause and meditate is being given to you now as a favor, before it is too late, before the Great Judge lays His hand upon you and says, "Give an account of thy stewardship."

— — —

Perhaps you tried to hide from Him in a furious round of activity—even church activity—because you realized with Elijah that the Lord was not in the great wind, or the earthquake, or the fire, but in the still, small voice. Perhaps you did not want to hear the question of the still, small voice: "What doest thou here, Elijah?" Now activity has come to an end. Now airplanes and television and atomic bombs and United Nations debates and politics and investigations and taxes and the high cost of living have receded over the horizon; they have become dimly remembered ghosts from another world, unreal, impossible. There remain only you and God, and silence. And in the silence the still, small voice thunders, "What doest thou here?" Not, "What doest thou in this snow-buried farmhouse?" but "What doest thou in my world?"

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What will you say—"I knew that I was naked and I hid myself"? What will you say—"I knew that Thou art a hard man, reaping where Thou hast not sown, and I was afraid and went and hid Thy talent in the earth"? It will not work. You cannot make excuses to God. You cannot hide from God. "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there. If I make my bed in hell, behold, Thou art there. If

I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Not in flight from God does your hope lie, but in flight *to* God. "I will arise and go unto my Father."

— — —

"I will arise and go unto my Father." As you sit there by the fire remembering these words, your thoughts turn to the One who said them, the Man of Galilee. There was a time when you were better acquainted with Him, in the days of your childhood and youth. He seemed near and dear to you, a Friend whom you could trust. But then life became hurried, crowded, complicated. "I have married a wife." "I have bought five yoke of oxen." "I have bought a piece of ground." I have gone into business. I have entered politics. I have served on important committees. I have . . . fled like Jonah from the call of the Lord. You remember Him now as one remembers a friend of long ago. You remember some things He said. "Behold, I stand at the door and knock; if any man will open unto me. . ." "He that loseth his life for my sake shall find it." How long has it been since you prayed? How long since you read the Book?

— — —

There should be one around here, somewhere. You find it at last, buried beneath a pile of old magazines in the bookcase. You take it out and carry it over to the candle by the fire. The inscription on the flyleaf reads, "To my son John on the day of his confirmation, from Mother." And now the memories come flooding back . . . Riding to church in the surrey . . . Sitting around this same fireplace on winter nights . . . Christmas at home when the family was growing up. You turn to the story that was always read then, in the second chapter of Luke. "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. . . Unto you is born a Savior. . . Glory to God in the highest." The book falls to your knee. What was mortal of mother and father has long been resting in the churchyard on the hill. But where are *they?* "Blessed are the dead which die in the Lord."

— — —

Things are beginning to rearrange themselves in your mind as you gaze into the dying fire. Some things move quietly into the background that have been rather prominent and insistent—politics, business, international diplomacy. And other things long pushed into the background come to the fore—my God and I. "I will arise and go unto my Father."

— — —

A new silence in the room calls itself to your attention. The snow has ceased its gentle sound against the window. You rise and look out. The clouds are breaking away. There is a star in the east.

Vatican Ambassador

ON THE DAY that Congress adjourned, Presider Truman nominated General Mark Clark to b ambassador to the Vatican State.

The Senate did nothing about the nomination, an it has since come out that it could not have done any thing if it had wanted to. The law says that a militar man must relinquish his position and rank to be ap pointed to a civilian position of this kind. Gener Clark will not accept the position unless he retain his military rank. That means that Congress woul have to pass a special law making an exception of hi case.

The action of the President has caused somethin of a furore. It naturally stirred up the Protestants wh are a two to one majority of the church people in th country. Over the last decade nearly every Protestan body has protested against the official recognition o the Vatican State by the American government. Pres dent Roosevelt thought to avoid too much criticism b naming Myron C. Taylor as his "personal representa tive" at Rome, without asking for Senate confirmatio This arrangement was continued by President Truma until Mr. Taylor resigned the position. Now the Presi dent wants to abandon the pleasant fiction of a perso al representative and boldly establish the office of a official ambassador of our government to the Vatica

Several things have come to light as a result of th nomination of General Clark. Mr. Charles P. Taft h made public an announcement that he was offered th position early this year, and that he declined it and a vised against such a step. And Dr. G. Bromley Oxna former president of the Federal Council of Churche has revealed that Mr. Truman told him last year th there would never be an ambassador to the Pope long as he was president. Cardinal Spellman natural approved the move.

The timing of the nomination—on the day Congres was to adjourn until next January—leads one to su pect that there was a political motive behind it. B what the political motive might have been is somewh mystifying, even to leading members of the President party. That the Roman hierarchy has been bringin pressure to bear upon the administration to take th step is understandable. They want the powerful Ame ican government to appear to be backing them up. B what would be the quid pro quo? The continued bac ing of the big-city political machines at the polls? T election was still a year away at the time. Was the id this, that the Catholic vote would be attracted by t nomination, Congress would do nothing about it, a the Protestants would forget about it by election tim

I do not think the Protestants will forget it so quic ly. We are convinced (1) that it is unnecessary. O representatives in Italy can be the recipients of any i portant information the Vatican has to impart to o government, or the Pope's legate in this country c

rry it direct to the White House. Furthermore, the atican in recent years has been as much in the dark out happenings behind the iron curtain as anyone se. More than once the Vatican has denied news reorts about the Roman clergy in iron curtain countries, ly to have those reports confirmed later.

We are convinced (2) that it is undesirable. Catholic untries have fallen most easy prey to the onslaughts Communism, so that the claim that the Roman hurch is the chief bulwark against Communism has tle weight. The free Western world owes its freedom the principles of Protestantism, not to the principles Romanism, which is as much a totalitarian governent as any.

We are convinced (3) that it is un-American. It is ngling out one religion for political favor and prestige, hich is the very thing the First Amendment to the onstitution forbids.

To a man up a tree it looks like the President pulled political boner.

Catholic Reaction

HOW HAVE AMERICAN CATHOLICS reacted to the protests against the appointment of an ambassador to the Vatican? Bishop John J. Swint ordered the following statement read from the pulpits of all the churches in his Wheeling, W. Va., diocese:

> "We are fully aware that many thousands of our Catholic people have been deeply hurt by the unwarranted attacks upon Catholics and the Catholic Church by Protestant ministers, local and throughout the country, as printed in the local and other papers, and have wondered why we have not answered them.
>
> "We heartily sympathize with you and share your feelings of resentment and disgust, but any answer during the present excitement would serve only as more fuel upon the fire.
>
> "We urge our people to remain calm and to bear the injustice with Christian patience. It is our hope that fairminded Americans will realize and resent the injustice of the misrepresentations, partly due to ignorance and partly to malice, which have prompted the declarations, and we ask them to continue their prayers for those who, in these trying times, when all true Americans are endeavoring to work shoulder to shoulder for unity and peace, ferment suspicions and additional animosities."

That is a clever statement. It speaks of "unwarranted attacks," "injustice," and "misrepresentations," and thus accuses all Protestants of these things, plus "ignorance" and "malice," without saying what the misrepresentations are. Why not name them? Have Protestants misrepresented Rome in saying that she claims to be the only Church by divine right? In saying that she therefore denies all other Churches the right of religious liberty in countries where she holds sufficient power? In saying that Rome aims to make America a Catholic country? Remember, all these things can be proved and have been proved time and again by quotations from Roman popes and bishops. Maybe the bishop was wise in not specifying what the misrepresentations were.

It is clever, too, in that it tries to maintain the appearance of meekness, of tolerance and Christian patience, and urges that attitude on the Catholic laity, even while it stirs them up by talking about Protestant injustice and misrepresentation which spring, he says, from ignorance and malice.

It is clever in another way. The last sentence implies that Roman Catholics are among the true Americans who work for unity and peace in these trying times, and that Protestants are not. That is begging the question with a vengeance. We claim that our country is what it is, the land of the free and the bulwark of freedom, because of its Protestant heritage. We do not believe that if Roman Catholicism became the official religion of this country, it would be any more the free America we know and love. Are we mistaken in that, Bishop Swint? Can you show us any country like America that came into existence under Catholic rule? Spain? Mexico? Argentina? Columbia?

Bishop Zuroweste of Belleville, Ill., was not quite so clever in the statement he made. Here is a part of it:

> "It was stated at the White House that this recommendation was made in the national interest and that the purpose of diplomacy and humanitarianism will be served by it. It also was noted that the Vatican is engaged vigorously in the struggle against Communism and that direct diplomatic relations will assist in coordinating the effort to combat the Communistic menace."
>
> "Doesn't it seem strange that, while all Christian religions are the object of the hatred of Stalin and his Communistic cohorts, ministers of the Gospel in this country would oppose the President's recommendation? Are we to conclude that they would prefer to see Communism triumph rather than share in the benefits of an ambassador to the Vatican?"

Notice that he speaks of *all* Christian religions. But no Catholic in any official position has ever recognized any other Church as being Christian. They have been called various things, heretics, rebels, minions of the evil one, but not Christians. He also mentions ministers of the Gospel. No Roman Catholic is supposed to think of a Protestant minister as a minister of the Gospel. (I know many Catholic laymen do, but that is not the official position of their Church). He is a perverter of the Gospel, which only Rome has and only Rome can interpret.

That last question is a triumph of truth-twisting. It is put in a question form, so that he cannot be accused of having made it as an assertion; he only insinuated it. Let me answer it without horns or teeth:

1. It has not been proved that there are "benefits" in having an ambassador at the Vatican. That is one of the points at issue.

2. The Protestants do not want Communism to triumph. But they do not want any other totalitarian regime to triumph, either. And that is what the Roman Catholic hierarchy has shown itself to be in every place where it has flourished. We want to avoid all dictatorships, whether of the left or the right.

3. Please show us what triumphs the mighty Vatican State has had over Communism. Unless that can be done, we must suspect that the purpose of the hierarchy is to get the support of the American government for the Catholic Church, not to give the support of the Catholic Church to the American government.

4. How many soldiers has that powerful Vatican State, with an area of 108 acres, sent to fight Communism in Korea? The answer will have to be that of course Roman Catholicism is not a state but a religion. And there lies the answer as to whether the United States should have an ambassador in Vatican City. The First Amendment to the Constitution says No.

Last Chance

THIS IS THE LAST CHANCE we shall have to make up our minds whether we want the *Lutheran Outlook* to continue or not. It must either come to life or give up the ghost.

I mentioned it to my Sunday school class this morning. They told me that at a recent meeting of our local church's brotherhood there was a representative of the *Protestant World,* interdenominational publication. He obtained a number of subscriptions to his paper from our Lutheran laymen—and I am wondering whether those same laymen even know that there is a magazine called the *Lutheran Outlook.* if they do not, it is partly my fault, of course. I could excuse myself by saying that I have been putting my time and thought on editing the magazine, and leaving the promoting of it to others. But it would be an excuse. could have done more than I have done in the way o showing samples of the magazine at meetings I have attended, and selling it to the brethren.

Is that perhaps our difficulty? Have we who read the magazine taken it for granted that we were doing all that could be expected of us, and that promotion if any, would be taken care of by someone else? Suppose every one of our readers would take the trouble to get one or two or a dozen new subscribers during the month of January. What a boost that would be for our morale!

This may sound like a desperate plea for my editorial job, but it is not. I am not much interested in keeping on at the job under the present conditions. But have believed from the beginning in the desirability of having a Lutheran magazine which is not the "house organ" of any particular Lutheran Synod, but the meeting place of the minds of Lutherans of all Synods. What we produced has been but a pale image of what such a magazine ought to be and what it could be if we were sufficiently interested. But it was what we had and I was willing to work to continue it, in the hope that it might develop in time to something much better.

It has not developed. To continue at the present feeble tempo is no good. To obtain just enough new subscriptions to meet the minimum requirement set by the executive committee of the Conference is not much better. It would only mean continuing the status quo. What we need is such a surge of enthusiasm that the magazine would be raised to an entirely new status, one that it has never reached before. Can we do it? Or are we Lutherans not yet enough interested to have a representative magazine that we can be proud of?

Now is the time to decide.

Do We Want It? 2500 BY FEBRUARY 1?

Only 108 New Subscribers Received by December 13th

Is it possible to get about 1,000 new subscribers to *The Lutheran Outlook* by February 1, 1952? If we can achieve that goal, *The Outlook* will live on. If we don't, the Conference has already decided to discontinue publication on March 1, 1952.

? *The Outlook* is ably edited and has become increasingly indispensable to those who read it. As a journal of opinion, it is unique in our Lutheran Church in America. It is in no sense a "preacher's paper," for its contents are as interesting to Christian laymen as to pastors. ?

Shall we let so valuable a medium perish for want of financial support? Let a flood of subscriptions during the next two months be your answer. Let this voice of Lutheranism also continue to be heard in these critical times.

OSCAR A. BENSON

Luther and the Reformed

Walter G. Tillmanns

N A RECENT ARTICLE in *The Lutheran Outlook* ("An Inquiry into the Doctrine of Our Lord's Sup- per," by Olof H. Nelson) several statements are ade that call for rebuttal. Let me make a beginning correcting one erroneous assumption which un- rtunately is held all too frequently by our own peo- e.

The author states (on page 301): "At the Marburg olloquy, the Reformers—Lutherans and Zwinglians agreed on fourteen out of fifteen points of doctrine; it at the Diet of Augsburg the Lutherans refused to ake a united front with the Zwinglians against the atholic theologians. This certainly was unfortunate." And again he writes: "The two groups did not unite n the Lord's Supper, which originally was intended be a visible bond of union between Christians."

Later in the article, speaking of Melanchthon's con- ant unauthorized "improvements" upon the original ugsburg Confession—which was the confession of the ntire Lutheran Church and not Melanchthon's pri- ate confession—the essayist asserts that Melanchthon altered the Augsburg Confession in order to satisfy s own mind and to win the Reformed Churches over the Lutheran camp; in other words, to unite all rotestants on the basis of the Augsburg Confession. hat same year [when the Augsburg Confession had een altered by Melanchthon] John Calvin signed the *ariata,"* i.e. the altered Confession.

In reply to these statements it must be pointed out, rst of all, that Luther and his friends had good rea- on to refuse to make a common front with the Zwing- ans and the Swiss Reformed at the Augsburg Diet. he Catholic theologians and especially John Eck, Lu- ier's archfoe, had accused Luther and his followers ot only of Lutheran heresy, but of Zwinglian, Ana- aptist and other *Schwaermerei.* The register of here- es listed in the Catholic accusation makes no distinc- on between Luther's teachings and the often un- hristian teachings of other sects. Luther and his fol- owers had to point out that they could not shoulder ie responsibility for the particular heresies of all the ther sects which had sprung up in the wake of the eformation. The sole concern of the Lutheran Re- ormers was the purity of the Word of God.

Secondly, it is necessary to state that it was not ierely Point Fifteen that separated Luther from Zwing- at Marburg. Luther has been blamed for the failure f the Marburg talks. Reformed, Unionists, Crypto-Cal- inists and other partisans of Zwingli have accused Lu- ier of "German stubbornness" (for which God be ianked! Where would we be today, if Luther had not een stubborn?). It is true that Point Fifteen was the mmediate cause for the breakdown of the talks at Marburg. Certainly a man like Luther who was so very much concerned about the purity of the Word of God could not give in to Zwingli's rationalistic inter- pretation of the Words of Institution. He refused to tamper with the Words of Christ. But the student of Luther who will go to the trouble to read the full ac- count of that momentous meeting between the two Re- formers will look deeper into the *real* reason why Lu- ther suddenly stiffened in his reaction against the "peaceful" overtures of the Swiss. I think Luther ex- pressed it best in these words: *"Ihr habt einen anderen Geist"* (You have a different spirit). With these words he wanted to make it clear that political or ecclesiastic considerations must never lead to a compromise with the Word of God. Zwingli was willing to sacrifice all his convictions—he could not swallow, however, the "real presence"—,Zwingli entreated Luther again and again to make common cause with him, to forget about certain "minor" matters for unity's sake, and Luther saw in this a most dangerous "spirit." How could he possibly become the ally of a man to whom the Word of God meant so little? How could he make common cause with a man who applied his own reason to ev- erything that was meant to be accepted in faith? *"Ihr habt einen anderen Geist"* sums up the whole issue, not merely Point Fifteen.

Thirdly, apart from the fact that Melanchthon had not the least authority to tamper with the public Con- fession of all Lutherans as it was delivered to the Em- peror Charles at Augsburg, the very fact that he changed the Augsburg Confession in order to "satis- fy his own mind and to win the Reformed Churches over to the Lutheran camp" shows that he did not un- derstand Luther and the Lutheran concern about the Word of God. Melanchthon probably was honest in his endeavors. But it always amazes me when I think of him and his reactions throughout the years, that he did not follow his uncle Reuchlin and his mentor Eras- mus back into the Catholic fold, or at least become a Reformed theologian in name as well as in spirit. The Lutheran Church would have fared better without him. He was a humanist first, and a theologian secondly. At that late date it must have been clear to everyone who had Luther's concern for the Word of God, that there were many more points besides the Communion Questions which were separating the two main streams of Protestantism.

Fourthly, the fact that John Calvin signed the *Varia- ta* doesn't mean a thing. Calvin could be very stubborn on external matters—much more stubborn than Luther —but on matters of doctrine he was often lenient, fol- lowing the route of expediency (as indeed the Re- formed Churches have done ever since). Calvin's sig-

nature certainly does not mean that he accepted Luther's theology, it meant primarily that he felt that it would be wise to form a united Protestant front against Rome.

What are the basic differences between Luther and the Reformed theologians of his time? There are many, and we must necessarily confine ourselves to a few which seem to me the most important differences. I have grouped them under five headings.

I. The Way of Salvation

Luther had rediscovered the cardinal truth that Christ died for all men and that His death on the Cross was sufficient for the sins of the whole world. Most Reformed theologians—among them Calvin—taught that the death of Christ was not sufficient for those who had been predestined from eternity for damnation. The death of Christ could atone only for the sins of God's elect. They taught that God had created the majority of all people not unto salvation but unto damnation.

Luther had a horror of this pernicious and unevangelical doctrine. According to him (and the Bible) no one is created unto damnation. Didn't the Word of God say expressly that God does not want that anyone should be damned, but all should come to faith? This was basic with Luther. In order to achieve God's aim we are commanded to preach the Word to all men, firmly believing that it is a Means of Grace, i.e. that it will work faith and salvation. Calvin and most Reformers—including Zwingli—had no clear understanding of the Word of God as a Means of Grace (see below). How could they, believing that only those predestined for salvation could be saved?

Luther knew that many people will be damned. But it is through their own fault, because they do not want to obey the Gospel, or because after having received the Gospel they have fallen from grace. Calvin taught that the elect cannot really lose faith, that nobody who is predestined unto salvation can fall from grace. This doctrine, too, is unevangelical. It limits the responsibility of man, and does for the Reformed believer what the Catholic teaching concerning indulgences and the treasury of the merits of Christ and the Saints did for the Catholics.

Luther taught that all repentant sinners are again received into the state of grace as soon as they believe in Christ, while the Reformed generally held to the view that those who are not elected can not partake of eternal life, even though they may be baptized a thousand times, go regularly to Holy Communion, and live a life of faith and repentance.

II. Holy Baptism

Luther taught that there is only one Baptism, one washing of regeneration, which is all-sufficient for our adoption as children of God. Most Reformed theologians believed that Baptism is merely an external bath through which the inner cleansing is shown symbolically. Even though this difference was not dis covered at Marburg, we may deduce from other argu ments that Zwingli did not understand the sacramen tal character of Baptism. Neither did the Anabaptist and other sects.

Baptism, Luther said, cleanses us from all sins i such a way that whosoever remains faithful to h baptismal covenant and trusts in its promises, will nev er be damned, but will have eternal life. Following th reasoning that most people are predestined unto dam nation, the Reformed teachers were led to believe th Baptism neither offers nor creates regeneration, faith grace, and salvation. To them Baptism was a mer symbol of these blessings.

According to Luther's theology all those who hav been baptized into the name of Jesus Christ are ba tized into His death, are buried with Him and have p on Christ. The Reformed, of course, were unable to b lieve this.

Baptism according to Luther opens the Kingdom God for us. A person who disdains Baptism can nev enter into the Kingdom. The Reformed grew more an more indifferent towards Baptism. According to the teaching regeneration does not occur at the time of Ba tism, but in mature years. Many Reformed theologia therefore taught that Baptism is not necessary for sa vation. They allowed people to die without having be baptized and did not care about it.

Closely connected with this apparent disdain f Baptism is the curious doctrine of many Reform theologians that some people are born without origin sin. This is a deduction from the teaching that tho who are predestined for salvation will go to heav whether they are baptized or not. At least it see that original sin was no stumbling block to the "P grim's Progress." This belief was diametrically oppos to Luther's theology.

III. Holy Communion

The differences between Luther and the Reform on this point are well known. They can be summariz in a few words:

Luther taught that the words, "This is My Bod this is My Blood" must be understood literally. Zwin —and to a certain extent, Calvin—believed that th words of Christ must be understood symbolically, not l erally.

Luther asserted that in Holy Communion both earthly elements, namely bread and wine, and the he enly gifts, namely Christ's blood and body, are prese The Reformed could never understand this doctrine: th could only believe what they could see. Moreover bre and wine were mere symbols of salvation.

Luther believed that the body and blood of Christ distributed here on earth, at the Communion Tab Zwingli taught that Christ cannot truly be present earth, that this is a figure of speech, that He is like sun which is present on earth only through its rays. approach was rationalistic.

uther insisted that in Holy Communion the body and od of Christ are not only received spiritually, but by uth. To the Reformed this was blasphemy.

uther believed and our Confessions still teach it, that receiving of Holy Communion and *not* our faith make ffective. The unbeliever receives the body and blood Christ unto damnation, the believer unto salvation. e Reformed theologians, on the other hand, believe t faith alone makes Holy Communion effective, that those who do not believe receive plain bread and wine hout the blessings of Christ (They, of course, do not ieve that the body and blood of Christ are present in ly Communion).

To sum up: Luther believed that both sacraments—ly Baptism and Holy Communion—are real sacrants, and not sacraments in name only, i.e. that they are l and effective Means of Grace, while the Reformed ologians consider these two "sacraments" to be mere nbols and tokens of the grace of God. In most Reformcommunions the "sacraments" were lowered to the sition of mere church ordinances.

IV. *The Person of Christ.*

Concerning the person of Christ Luther and the conrvative Reformed leaders agreed on the basic doctrine the two natures of Christ, distinct, yet inseparable in e person. However they did not agree on the doctrine incarnation.

Luther taught that God has become man in Jesus and at Jesus is truly God, while many Reformed theologis of his time accepted this biblical statent as a mere figure of speech. More portant yet,Luther believed that through the union the divine and human natures in one person, the body Christ has received all power in heaven and on earth. e Reformed, on the other hand, could not understand s doctrine. They taught that the human nature of Jes could have no real communion with God, but that it united with God only in name. The omnipotence of the e nature of Christ was limited, according to them, beuse he could not be omnipresent. To Luther this seem an attempt on the part of the Reformed to put their n *ratio* above the express statements of God's Word. believed that the exalted Christ has the full and united power of His divine and His human nature, while e Reformed confined the powers of the human nature Christ to the limitations of human power.

The important difference in this doctrine is, however, at Luther accepted (as e.g. in the Lord's Supper) the olical teaching that Christ, both in His human and His vine nature, is with His Church here on earth until the d of time, while Zwingli and his followers taught that rist is bound to Heaven, and that He rules His Church om Heaven only.

V. *The Power of the Word of God.*

Luther insisted on the doctrine of inspiration. The Word of God is divinely inspired. As Christ became flesh, so the Word also transmits His spiritual powers, i.e., it has the power to bring about regeneration. As the external creation was caused by the Word of God, so also the internal, spiritual recreation or regeneration of man is brought about by the Word of God. The new Adam is reborn, is kept in faith, and lives by the Word of God. The Word of God gives us *all* spiritual gifts: communion of the Holy Spirit, forgiveness of sins, the Body and Blood in Holy Communion, the resurrection etc. The Word of God does not merely describe these blessings, but it presents them in power. It is a real power unto salvation, as Luther declared in the Smalcald Articles: "God gives His Holy Spirit to no one except through and with the previous hearing of His Word; everything that is done against or without the Word of God, is of the devil".

The Reformed theologians could never fully accept the Word of God as a Means of Grace. To most of them the Word was good for admonishing, rebuking, encouraging, teaching the believers to seek and to look for the blessings which the Word describes. They believed that all these blessings could be effected in man directly through the Holy Spirit, without the Word of God. Zwingli said that the Word is a mere signpost towards eternal life. "It is impudent to try to bind the Holy Spirit to outward means as in the Word of God...The Church cannot be built upon the Word that is written or spoken, but it must be built upon the Word that shines within our hearts, i.e. the Word which is taught within the heart by the Holy Spirit." Zwingli even went so far as to say that "the external word which we hear is in no wise the Word through which we believe; for if the spoken word could produce faith, then we would all be faithful."

In his Large Catechism Luther writes: "The Word of God does all things....It has powers if considered, heard, and acted upon in faith. It is never without fruit, but awakens at all times new understanding, desire and meditation; it purifies the heart and the thoughts because it does not contain foul and dead words, but is the Living Word of God." Zwingli's faithful adjutant, Oecolampadius, on the other hand said plainly: "The external word does not give faith; it does not comfort; it does not honor; it does not enlighten. Our internal, secret, heavenly teacher is Christ. The external words merely signify what the words in us have to say. If anything is added to this external function of the Word of God, it is witchcraft."

Here matters stand. Compromises have been made during the past four hundred years, mostly on the part of the Reformed, but the basic issue remains in 1951 as it was in 1529 or 1540 when Zwingli and Calvin made their original overtures. With Luther we say, *"Ihr habt einen anderen Geist."*

Outline of Science and Religion

I submit this paper in humility. I am neither a scientist nor a scientist's son. With just as great an accuracy, I can truthfully say I am not a theologian or a theologian's son. All of which makes me eminently disqualified to write this paper.

Perhaps I shall say nothing which you do not already know. If so, forgive me. Most of the facts which I have unearthed seemed new to me, though it is quite evident that one who reads would have begun their discovery at least as early as 25 years ago.

As a personal apology, let me say that it has been necessary for me to write this paper because of the baffling perplexity in my own soul when facing this modern world of ours. To date, the point of my confusion has rested at the fateful intersection of science and religion.

I am consumed by the paradoxes of this time. Each day seems to bring a notation concerning some new triumph of science, yet, at the same breath, the world picture seems to take on one more degree of fever morally—when the boiling point seemed to have reached an absolute mark on the preceding day. I am increasingly aware of a world which knows more and yet knows less each progressing moment. At no time in history, can the world point to a smaller world and a greater mutual knowledge of each other; yet never has the world seemed to have more strangers among its inhabitants.

Caught thus, I, an ordinary person, wish to see if I may find any shores in this vast sea by which I may rest my oars. I am laboring against a personal sense of drift.

Mackay of Princeton reports that we are no longer debating the relation of science and religion, but that the modern dilemma centers in the relation of history and religion. I submit that the ordinary man has not yet caught up to that. He must face the former problem, since it has been the unsatisfactory answer to the relation of science and religion that has left man so strangely stripped naked for the more gigantic problem of history and religion.

We must admit openly that in our day people still listen to: 1. a scientist; 2. any other person who can claim kinship to him; and last on any list, a clergyman. Science has popularly superseded religion as authority. The great historian, Butterfield, has said that the revolution of science has made the Reformation look like a mere internal episode, and that this movement which flowered in the Renaissance has had greater impact on civilization than anything since Christianity's dawn.

Right or wrong, we must agree that science has shaped the modern world-view to such a point that we must deal with it before we can contemplate the problem of history and religion.

I must add two more statements before beginning. 1. Being of the Christian faith, I start with that conviction, often called a bias. Contrary to what some seem to say, it is impossible to start without a starting point. Anyone who writes on this subject must begin with some conviction. Therefore, I am not ashamed as some surveyors of the scene seem to be. 2. This paper is subject to the completest of revisions. In fact, it is a revision of a revision of a paper I wrote some time ago. Please help me by challenging my statements.

To begin, we must know the terms of which I am speaking.

In its broadest sense, religion will be taken to be "an awareness or conviction of something supreme, arousing reverence, love, gratitude, the will to obey and serve." The conviction need not be of a Supreme Being. It may be of purpose, as in the case of communism; it may be of actual nothingness , as in the case of nihilism and philosophical existentialism. Since this could include practically everything under the sun, I'll limit myself to that religion which I consider the only vital religion left—Christianity.

Incidentally, the nearest universal which one might catch in the religion of scientists is a transcendental mysticism akin to the great religions of India. I believe that this may be quickly understood in the fact that these religions make no demands whatsoever in belief or practice; therefore, they are popular.

As a Christian, I center my faith in a personal God who has revealed Himself as Love by the historical Incarnation of His Son. The knowledge of this love comes through faith and transforms the life of the person. By faith and experience this is living and real.

Therefore, I must admit that this should truly be captioned "Science and Christianity."

On the other side, as regards science, Nels Ferre points out that it was originally "disciplined, examined, and organized knowledge". Another would simply call science a measurer.

N. Whitehead seems to suggest William James' statement as the best definition: "It is the formulation made in the teeth of irreducible and stubborn facts." The problem with this definition seems to be this: Where does the irreducible stop, and how stubborn can some facts get?

Edward Long has defined science as "description and explanation by theory and hypothesis." This latter, though rather commonplace, seems to be best for our use in definition. Naturally, we must realize that description is by the process of experimentation and observation. We should also include the purpose of science, as being as often a desire to foresee future occurrences in the light of laws, as it is an attempt to understand.

Unfortunately, we cannot stop here, for science has broadened into larger realms. According to Ferre, it often means today, "that which stands over against superstition, opinion, external authority, arbitrary faith, and all knowledge so-called that is not rationally examined." Religion is frequently included in the lists of opposition

Ve may say that the common man has come to look upn Science as a way of life rather than a way of thinkng.

Without hesitation we can say that we have reached a oint in our time in which popular sience has become a ogmatic religion much like that which it so vehemently ttacked in former times.

From the ordinary person to Supreme Court Chief ustices, we listen without doubt to such statements as hese: Science says all things are relative. Science says here is no god. Science says that inhibitions are bad for s. And we gravely believe them to be truths.

To use a popular phrase, science has become a sacred ow with devotees, high priest and all the trappings of a eligion. Men swear by science. I imagine that Dr. Crane nd Dr. Wiggam command more devotion than any clerymen in this area. The fact is, that many of their baldlysserted facts are not facts at all—but theories—many of vhich would be disowned by as many reputable scientsts as theologians.

Furthermore, this dogmatic, cult-like approach has eld almost complete sway in our universities. Today, we an only distinguish this illegitimate child from its more espectable parent by the terms "scientism" and science. The philosophical terms back of the scientific approach ave been naturalism and scientific materialism. An abolute belief in cause and effect has stood in back of ractically every great scientific hypothesis to date.

So much for definition.

It now becomes our lot to briefly trace the history of he relation of science and religion in our western world.

In the Middle Ages, science was regarded as the handnaid of religion.

Aristotle was purported to have said the last thing in he physical world. Luther denounced the Aquinan bapism of Aristotle religiously and we might add that the Pope had also made Aristotle official in the field of scince. Science itself was largely devoted to cataloging the arious facts of nature.

Ptolemy of Egypt was the other great figure who was anonized by virtue of his construction of the universe. Any revolt against this duo of authorities was regarded s anti-intellectual and certainly a heresy fully as terible as one which tampered with Scripture itself.

The world, complacent largely in the authority of the Pope, Aristotle, and Ptolemy, suffered a major eruption n the twin movements called the Renaissance and Refornation. These very necessary movements show a remarkble parallelism to a degree, at least, and in their incepions had mutual representatives in the other field.

Both went back in history. The Renaissance sought its ources in the literature of Greece and Rome; the Refrmation went to the Greek and Hebrew Testaments. To he Renaissance was added the practical experimentation f Bacon. To the Reformation was added the contemporzing by Luther of the dynamic of faith.

Both rebelled against accepted authority, which at the eginning, centered in the Pope. There were heroic proagonists for the epic revolt: Luther and Calvin in the Reformation; Galileo and Copernicus in the Renaissance. I believe the latter lacked the moral courage of the former. Perhaps I exaggerate, but it seems to me that the struggle for freedom of thought was initially won in the course of the Reformation rather than Renaissance.

Both established a new authority, which in fairness can be said never to have reached the totalitarian proportions of the Papal authority. The Reformation established the Word of God while the Renaissance slowly settled upon the dogmatic assertion of materialism and a mechanistic universe by the close of the 19th century.

A conflict ensued when the two ceased to run in parallel lines. The collision was inevitable, however, since the two authorities were contradictory. An explosion occurred when Darwin and Wallace set forth the theory of Evolution and the doctrine of natural selection.

However, we may say that Science, the result of the Renaissance, had already achieved an ascendancy and had rejected religion long before the crisis developed. Evolution merely dramatized the clash into common, everyday terms.

This ascendancy can largely be attributed to the brilliant array of scientists which never ceased to be replenished. The list in the following century after the beginning is imposing: Francis Bacon, Harvey, Kepler, Galileo, Descartes, Pascal, Huyghens, Boyle, Newton, Locke, Spinoza, Leibniz, and others. Whitehead calls this the century of genius.

Furthermore, we must be truthful. Protestantism lost much of the dynamic which Luther had rediscovered in the Word of God. It degenerated either into a perusal of Scripture to find fault with it, or into a scholasticism which seemed at times to lose all consciousness of the real life power of the Word. Furthermore, Protestantism almost destroyed itself by what seems in retrospect to be a rather aimless application of the scientific method.

The great intellectuals, not only in the field of science, but in all walks of life, were largely deists at the most. There are important exceptions but the truth is much larger than ordinarily perceived. We are compelled to admit that Science had already gone its separate path before the great debate on Evolution occurred.

But it was in the battle over Evolution, propounded so skillfully by Darwin and championed vigorously by Huxley, that religion lost the most ground. Butterfield has showed how Darwin's theory was an outgrowth of all the thinking of the several centuries. Newton had established a strong basis for the material nature of the universe even though he himself was a humble Christian. The eternity of matter was regared as axiomatic. The work of Lyell in Geology and Lamarck in Biology, together with Malthus and his "Theory of Population" set the stage for the Evolution Theory. Man had never quite fitted in until Darwin assembled his monumental aggregate of facts to support his thesis of natural selection. (It remained for later men to posit the "better and better" nature of the moral world from Darwin's theory.)

Religion's reply was feeble, and almost pathetic. A scientist was needed for refutation. Christianity offered

no one of stature, though many devout men spoke in the affray. Their answers were scarcely more than minute pickings at the large assembly of evidence. They often resorted to name-calling and ridicule, which did not survive under the withering fire of evidence gathered. Oftentimes the cudgel was seized, in the absence of finer men, by coarse fundamentalists, who heaped ridicule upon themselves and all Christendom. The better brains of Protestantism were spending their time analyzing Christianity out of existence. In truth, it can be said that religion had faltered to the count of nine by the dawn of the twentieth century.

In nearby Denison, Mather wrote: "It is Man's hour; the prize is almost in his grasp. Dominion over his fellow-creatures is for all practical purposes his; mastery over the forces of inanimate nature is well nigh assured; only Self, individual and aggregate, remains to be subdued." How much is in that last statement!

As he says further, "With monotonous regularity, the world discovers that science is right, that theology is wrong." Science had stolen the birthright of Religion.

To round out the picture, Marx seized upon scientific materialism as a basis for his Communist theory of economic determinism and formulated what was hailed in intellectual circles as the first truly scientific approach to history. Perhaps this explains partially my statement at the beginning that our problem of religion and history is profoundly related to the earlier question of religion and science.

The statement is sound, for included in the scientist's gallery of heroes is the picture of Karl Marx. Marxism, as exemplified in Russia, is the most extreme portrait of the cult of scientism gone obviously off its base.

In the fields of Sociology and Psychology, under the same mechanistic theory, scientists were making tremendous strides toward completing the circle with finality. John Stuart Mill, early leading light in Sociology, centered his scientific excursions in the materialism of his day.

Psychology, a loud, presumptuous, and not full-grown brother in the hierarchy of sciences, fell prey to Watson's theory of Behaviorism. Determinism, to this day, if I am not mistaken, dominates a good deal of the thought of this field.

It is extremely interesting that these latter two sciences, which have assembled the least amount of facts, have made the most extravagant claims against God. The damning thing is, they have so much to do with men's souls.

Together, to get back to the outline, these sciences made God rather unnecessary. He was renamed "life-force" by George Bernard Shaw and Bergson and Mother Nature by the man of the street. In either case, He was stripped of dignity and importance.

This is the complete system, which formed the basis for the religion of scientism still seen in popular magazines, newspapers and Communist Russia. Evolution was fully extended to the realm of morals, and events seemed to bear out the assumption. Science assuredly took refuge in the statement of purpose by LaFarge, who epitomized the matter this way: Science is the devotion of oneself to an end which is far more important than the individual, the certainty that the end is absolutely good, not only for oneself, but for all mankind.

David Dietz could say as late as 1942 that the fundamental attitude of scientists "found none of them with a note of pessimism, any despondency, any fear of the days to come. They do not expect the collapse of civilization."

But, meanwhile , a dissonant counter-melody had begun its singing as early as Soren Kierkegaard. Interestingly he says, "Science, by pretending to explain the 'miracle' of the qualitative change, only throws dust in our eyes. In so far as it succeeds in persuading men that it is just on the point of explaining everything, it suffocates faith, depriving us of the air we must breath or die, defrauding us not only of the wonder which is the starting point of religion, but of 'the possibility' which makes spiritual life possible." This is startling insight for his day.

To the thinking person, already at the dawn of the 20th century there appeared the spectre of mistakenness and rapid conclusion.

Oswald Spengler predicted the decline and fall of this same glorious western civilization. Bergson made a sharply discerning attack on the absoluteness of the evolutionary system. For instance, he pointed out that animals of entirely different families arrived at the sight device, the eye, some very obviously by another route than our own —yet the results were too remarkably alike to be attributed to a godless device of natural selection. Others led the way to sharp modification of the "law of the jungle" theory by pointing to the high degree of cooperation in the world among the various forms of life.

In Africa a collossus named Albert Schweitzer was writing of the decay of civilization with an amazing learning. He entered the realm of so-called scientific criticism and punctured many of the hypotheses. (This does not mean that he is orthodox). But the world is only catching up to his deadly accurate analysis of the sickness of our time, in the last 10 years.

Even Adolph Hitler saw what brighter people could not see. But he also proposed a remedy which proved only to add to the wreckage.

Yet, internal change in science, if well-marked, should have been even more tell-tale.

The Quantum Theory, which I do not pretend to understand, upset the standard doctrine of cause and effect and seemed to imply a new system of indeterminism. This came directly from the unexplainable hops or jumps of the electrons from one orbit to another as they revolved around the nucleus within the structure of the atom. The electrons simply disappear and reappear.

A new approach to the laws of nature by a study of the atom, showed the laws we have to be nothing more than a statistical average. Borrowing a simple illustration from Schrodinger, I will attempt to show what it means.

If you enclosed a bit of fog in a vessel, the fog would sink at a certain well-defined rate. This is called the

rownian Movement. However, if you followed the ourse of one molecule of the fog, its path would not necssarily be downward always. It might go up or sideways r in just any direction. It is absolutely unpredictable. In ther words, chance rules at the bottom of our world. Iowever, here is a strange thing. The laws remain preisely the same as before even though they are based on his chance, because when added together by the astroomical numbers of molecules, in toto, they follow the aw just as absolutely as ever even though the individual ne contradicts. According to this leading school of phyics, this is true of each law of nature, so-called.

When transferred to living organisms inbiology, the law eaches amazing conclusions. "Incredibly small groups of toms, much too small to display exact statistical laws, do lay a dominating role in the very orderly events and awful, within a living organism." In other words, though hance should also reign here, one must conclude that hese orderly events: require an anti-chance.

This is as far as the scientists are willing to go, but it distinctly muffles the bland insinuations of the last cenury that science can explain everything by cause and effect.

Furthermore, DuNuoy points out that the chances that our world could come into existence by chance alone are one against a figure that has a fantastic amount of zeroes behind it. That's just the possibility that our world could come about. That all the rest of our orderly world, including life, just happened is beyond all common sense. It makes one who holds such a philosophy every whit as much a naive fool as the man of religion was purported to be in the last century.

But these are just beginnings. Einstein's theory of relativity, which I do not understand, removed what had always been considered the obvious, by changing the whole concept of space and time. The whole materialistic philosophy of physics went crash with his work. The electron theory of the atom, which reduced the electron to mere electrical charges, made Sir James Jean assert that the world seemed much more like a tremendous mathematical thought than anything else. Whitehead called God the Mathematician.

In other fields, the reasoning power of man received a shattering and rude attack from Sigmund Freud. Some of the strange workings of the inner mind of man, discovered by this controversial figure, sounded very strangely like the ancient doctrine of original sin, even though Freud would have disowned the approximation. His work did not present a very cheerful picture of modern man and rather tarnished the image painted romantically before by optimists.

At Duke University, Dr. Rhine began extensive work in the study of certain psychical phenomena such as clairvoyance. By a simple artifice, he has already made out a fair case for an unmeasurable sixth sense which man has. It has no material explanation to date. We must understand that no positive assertion has been made about this phenomenon, except that it exists. However, it faces bluntly the scoffing of scientists in previous times.

But even these things did not fully rouse all scientists, until a third world war seemed in the offing. The seeming paralysis of the people of the civilized lands in the face of impending doom forcibly ejected many of them from their shells. In former times, they had not considered it too necessary to speak on matters of ethics, but many began to realize that their arrogant assertions concerning God and religion had come dangerously near undercutting the moral stamina of our civilization.

Today many are speaking in a different tone. Ethics has become vital once more. In due honor to science, it has turned the spotlight of self-criticism on itself and found many of its own flaws. We must beware lest we become too caustic with science, since often it has been more honest with itself than religion.

These are some of the flaws it found:

1. Science had approached its field in piecemeal fashion, with no intelligible master plan and no chance at correlation. The chemist was not aware of what the biologist was doing; the biologist of the psychologist; etc. When they did pause to reflect, each was in his own water-tight compartment with no possibility of uniting his endeavors with the other.

2. Closely related is the fact that science had failed to realize in the piecemeal approach that it was missing something of the whole. For instance, it is all very well to regard man as a jumble of organisms, limbs, and blood vessels to be studied separately, but he is also a whole being in which one part interacts with another. In addition when considered as a whole, man is actually greater than the sum of his parts. The autonomous approach of science, as Spiegelman calls it, was one of science's dearest possessions.

3. Science had also at times mistaken its theories for actualities and had thought that, because it described well, it knew the "why" as well, when in reality, at bottom things were still mysteries. For instance, light must be explained by two mutually contradictory theories—both by wave and the corpuscular theory.

4. But perhaps the greatest difficulty lay in the actuality of sin in the work. A certain aesthetic pride made them reject God. For instance let me quote from J. W. N. Sullivan. "Until fairly recent times there was a pretty general belief in the occurrence of 'spontaneous generation'. It was supposed that lowly forms of life developed spontaneously from, for example, putrefying meat. But careful experiments, notably those of Pasteur, showed that this conclusion was due to imperfect observation, and it became an accepted doctrine that life never arises except from life. So far as actual evidence goes, this is still the only possible conclusion. But since it is a conclusion that seems to lead back to some supernatural creative act, it is a conclusion that scientific men find very difficult of acceptance. It carries with it what is felt to be in the present mental climate, undesirable philosophic implications, and it is opposed to the scientific desire for continuity.

Here is an excellent example of human nature entering the picture. One can also capture a sense of pride in

the ability to theorize. LaFarge tells of the exhilaration of knowing something that perhaps only 5 or 6 people are interested in or are capable of discussing intelligently. Even Max Otto allows that personal temperament sometimes interferes. Rhine tells of the prejudice that prevented any scientific endeavor in his field of extra-sensory perception, because it did not fit in with accepted theories.

The arrogance of some scientists over against religion is best illustrated by the great biologist, Julian Huxley. "Religion," he begins "like any other subject can be treated as an objective problem, and studied by the method of science. The first step is to make a list of the ideas and practices associated with different religions." After a matter of fact disposal of the problem, he concludes that the day will come when "science will be called on to devise what expressions of the religious impulse are intellectually permissible and socially desirable, if that impulse is to be properly integrated with other human activities and harnessed to take its share in pulling the chariot of man's destiny along the path of progress."

Sin has been a distinct factor in scientific mistakes. We can no longer tolerate an indifference to religion on the part of scientists when we witness the case of Klaus Fuchs.

But we must hasten to the present flexible situation. There is no doubt that religion has regained at least a part of its necessary place in the modern world. Intellectuals have made some return, though how much is still questionable. Dr. Rieke told us of being summoned to a conference of scientists with other religious leaders to be asked what to do about the Atom Bomb. His is only one of many experiences.

But we must never conclude that scientists are flocking back to the fold of any organized religion. Polls which tell of their belief in God do not tell of their type of belief. However, this much of a return is encouraging.

We must adjust ourself to what I believe to be an established conclusion, that science cannot assert anything positive or negative about God. It only describes and explains. It can, nevertheless, lead us to the threshold of faith by showing its own inadequacy and by revealing the wonder of the world.

In our time perhaps we are witnessing the healthiest interplay between science and religion in several centuries. I believe this situation may prevail if we observe these dangers in the relation of science and religion. I will list the dangers which the scientist faces when he looks at religion and then reverse the process.

1. A scientist is no more a theologian than the theologian is a scientist. Alexis Carrel pointed to the example of Thomas Edison, great inventor that he was,sounding patently absurd when talking about religion. Humility is a prerequisite for the religious scientist even as it is necessary for the illiterate of New. Guinea.

2. Furthermore, objective looking at all religions is impossible, since standing outside the circle is in reality no more than embracing the religion of atheism or agnosticism, an inverted form of self-worship. (This does not mean that religion should never be examined. But the examiner should be aware of his own prejudices.)

3. Science has a great danger of self-idolatry. The old tempter's word is still heard, "Ye shall be like gods." Radio and television give an impression of being everywhere present; the split atom seems to predicate omnipotence; eternal truth may be represented as the scientific truth; calculating machines almost delude men into thinking they have made a brain, but that brain is very like the god many worship—intelligent, but with no love or sympathy in the makeup.

4. Science must avoid trading new superstitions for old. It may be very well that Science accomplished something by removing heaven, as Whitehead asserts, from the immediate clouds above us, and hell from the regions below, but it created a new superstition thereby, by intimating that they probably didn't exist at all.

5. Science must beware of its use of analogy, of carrying a theory from one field, where it seems to apply, to the field of religion. Thus evolution and relativity have been injudiciously applied in the field of religion with decidedly misleading results.

On the other hand, we of religion must beware of our susceptibilities when we look at science. Our self-criticism should be even more severe.

1. Quoting Augustine as I found him in an article by Gedney, we see one of the first dangers: "Now it is an unseemly and mischievous thing, and greatly to be avoided that a Christian man speaking on such matters, as if according to the authority of Christian Scripture, should talk so foolishly that the unbeliever on hearing him, and observing the extravagance of his error, should hardly be able to refrain from laughing. And the great mischief is not so much that the man himself is laughed at for his errors, but that our authors are believed, by people without the Church, to have taught such things, and are so condemned as unlearned, and cast aside, to the great loss of those for whose salvation we are so much concerned.'

2. In other words, we should be training scientists even as the Roman Catholics do among their clergymen. I am told that it is now possible for a pre-seminarian to take a major in science. That should definitely be encouraged. I furthermore believe that every seminarian should have some sort of survey course in the sciences though I realize how difficult that would be.

3. Since scientists have humbled themselves in some measure, we should on our part, humbly give them the freedom in their endeavors which each Christian man is entitled to. Their adventurous spirit should find roots in the Protestant's walk of faith into the unknown.

4. We must beware of identifying old science, or any science for that matter, with our religious faith. Religion scoffed at Einstein and gave the impression he was ridiculous because he contradicted accepted scientific teachings. We must be charitable and tolerant, except where damaging blows to faith are wrought.

5. Religion must seek to provide the motive for scientific endeavor. It is a commonplace, but necessary to assert that we need religiously motivated scientists.

I must add a short appendix which is an experiment in eculative theology, I admit, and not too original, but it ms up my thoughts on religion and science.

A final word needs to be spoken concerning the relanship of science and religion. As soon as we think of e relationship, we must need enter a new word which truly the word for their intersection: truth.

We may say that in the final sense, the world and man, inhabitant, are both basically mysteries. A look at e book *Man Does Not Stand Alone* by Morrison is a dehtful way of discovering these countless mysterious nders.

Even the greatest scientific account of the universe in r generation by Hoyle requires a hydrogen that conntly recreates itself. Such a theory leaves just as great mystery as all the past theories. The true reality bemes more mysterious as knowledge grows.

Jean uses an old Platonic figure to describe our situan. We are in a darkened cave. Back of us are glowing es. In front of us we see the shadows of moving forms, t we are so chained that we can never look back, but n only see the shadows.

So is our world unknown. And man too is unknown Carrel has pointed out.

On the other hand, we may equally agree that God Himself, beyond the pole of religion is unknown. Even the God of the Old Testament is a *deus-absconditus*—a hidden God. Philosophers show only a hide-and-seek knowledge of a Supreme Being. He is the wholly other.

Truth enters the picture only when God and His world come into dynamic relationship with each other.

Religion is the truth discovered when God confronts man, especially in the confrontation of man by Jesus Christ, who is the truth. There will never be a theologian who will be able to reveal the true essence of God's love. We can only describe its beauty.

Science centers in the truth of God's relationship to the world as revealed in the God definitions within our universe. Perhaps we may give greater significance to the Creation account which says, "God called the light day and the darkness he called night." God defined these things from the chaos. Without Him they would still be chaos.

The scientist described the truth of the God-definitions though he too never discovers finally the essence of the definitions which underlie.

In a day of extreme trouble with man's spirit, it is obvious which truth is more important and commands our first attention.

Does the Church Have an Obligation Towards the Alcoholic?

J. Frederick Otto

Ever since Dr. Robert Smith and Bill Wilson in June, 1935, inaugurated the movement known as Alcholics Anonymous there has been throughout our untry a growing interest in the problem of alcoholism. ot only has A. A. had a rather phenomenal growth, 0,000 members in 1945 and nearly 112,000 around the orld at present, with local units in over 4000 cities and wns), but more than that the movement has won the pport and approval of educators, judges and clergymen l over the country. Even state legislatures have discusd the problem and some of them, e.g. New York, Virnia, Connecticut and South Carolina have enacted legslation calculated to alleviate the problem. Public-mindl citizens and medical men have banded themselves toether for the purpose of setting up clinics, such as that Dr. Tamapowicz at Youngstown, Ohio, or restful reeats where alcoholics can find relaxation and get their earings such as Hazelden near Center City, Minnesota. ven industrialists and manufacturers have become inrested in the problem and have set up facilities for the habilitation of their employees who have fallen victims alcohol. The studies and research carried on over a eriod of years at Yale University are too well known to require more than passing mention. Everywhere today we find a growing awareness of this problem which with good reason has been called by the United States Health Service "one of the nation's four major health problems."

In view of all this and much more that could be said, can the Church, which is the projection of Him who went about doing good and healing all manner of sickness among the people, afford to stand on the sidelines merely as a more or less interested on-looker? Do Christians have any obligation towards their fellow-citizens who have become alcoholics, and if so just what is it?

Before we attempt an answer let us take a look at the problem. First of all, what is an alcoholic? Johns Hopkins University at Baltimore has devised a test consiting of twenty questions by the use of which anyone who desires to know can quickly determine his status as to the presence of alcoholism. Perhaps it will be helpful to set them down here: "1. Do you lose time from work due to drinking? 2. Is drinking making your home life unhappy? 3. Do you drink because you are shy with other people? 4. Is drinking affecting your reputation? 5. Have you ever felt remorse after drinking?, 6. Have you gotten into financial difficulties as a result of drink-

ing? 7. Do you turn to lower companions and an inferior environment when drinking? 8. Does your drinking make you careless of your family's welfare? 9. Has your ambition decreased since drinking? 10. Do you crave a drink at a definite time daily? 11. Do you want a drink the next morning? 12. Does drinking cause you to have difficulty in sleeping? 13. Has your efficiency decreased since drinking? 14. Is drinking jeopardizing your job or business? 15. Do you drink to escape from worries or trouble? 16. Do you drink alone? 17. Have you ever had a complete loss of memory as a result of drinking? 18. Has your physician ever treated you for drinking? 19. Do you drink to build up your self-confidence? 20. Have you ever been to a hospital or institution on account of drinking? " Anyone who must answer three or more of these questions in the affirmative is definitely to be classed as an alcoholic.

Alcoholics have been variously classified and catalogued. For purposes of this article it will be sufficient to divide them into two classes or types. The first type may be labelled the compulsive drinker. There is something in the individual's mental and emotional make-up which seems to compel him to drink. He tries to escape from life situations which he cannot face. It may be that he hates his job, he may have a nagging wife, he may be suffering from an inferiority complex because of some physical or mental handicap, he may feel frustrated because of debts which he does not know how to pay, he may be shy or excessively sensitive, he may be frustrated in his sexual life, or it may be that he is simply emotionally immature—he just never grew up. He drinks to get away from the pain which these situations inflict upon him. The second type may be called the chronic alcoholic. This man is usually an extrovert, a man who loves social contacts, a "hail fellow well met". He drinks for social reasons and gradually developes such a craving for alcohol that he can no longer control his drinking. Once he has reached this stage he does not differ essentially from the compulsive drinker.

Moderate drinking is impossible for a true alcoholic. In a booklet written by Elgar Brown entitled, "So You Can't Stop Drinking," one of the characters is made to say: "In general one who can't control drinking although it is causing problems and unhappiness and worry is alcoholic. If your life is unmanageable because of liquor, but you keep drinking, never mind whether you live on W. Madison St. or still have some dough left. It's alcoholism."

The prevalence of this evil has assumed appalling proportions in our country. It is estimated that there are between four million and six million excessive drinkers in our country. And the trend seems still to be upward. What this means and will mean in broken health and mental agony can be imagined better than stated. Arthur G. Bagaason in an article on alcoholism quotes Dr. E M. Jellinek of Yale University as saying that "a recent survey has shown that the expenditures involved in inebriety amount to approximately one billion dollars in mental and general hospital care, maintenance in jails, crime, accidents, support of dependent persons and wage losses involved in these categories as well as in absenteeism in i dustry." The above figure does not include all those ca which never come to the attention of the authorities or the welfare agencies. In the light of these facts and figu the problem of alcoholism is indeed a formidable one.

Although the two types of personality which read seem to become alcoholics have already been touched u on, it may be helpful to consider somewhat more in d tail what some of the factors are that often lead to an e cessive and uncontrolled use of alcohol. For it should quite clear that alcoholics do not commonly drink cause they like the stuff as such. They drink for reas that lie buried in their personalities and in their re tions to their environment. I quote from an article in Bulletin of the Research Council on Problems of Alcoh "Dr. Harry M. Tiebout believes that running through of these types of alcoholism (four groups were enumer ed) there is a certain nuclear pattern which is charact istic of the alcoholic, made up of the following qualiti

1. An unconscious drive or need to dominate.
2. A prevailing negative, hostile feeling tone.
3. A capacity for ecstatic peaks, in which all host emotions become temporarily submerged in an overfl of positive affirmative feeling.
4. A sense of loneliness and isolation.
5. Feelings of inferiority and superiority which ex simultaneously.
6. A striving for perfection."

In the article one finds certain other interesting obs vations that throw some light on why some individu become alcoholics. Here are a few of them: Social pr sure to use alcohol is stronger than social pressure not use it. Old races and cultures are less likely to use cohol to excess than new ones. People from the Medit ranean area, such as Jews and Italians, are less likely use alcohol to excess than those of English, Irish a Scandinavian background. Males are addicted to the of alcohol about seven times as frequently as females. occupations where personality and sociability are und emphasized as in salesmanship, the chances for alcoh ism are enhanced. Studies made in the army have reve ed a disproportionate number of alcoholics among co and painters. Certain familiar factors have been recogn ed. For example, many alcoholics are "in between" c dren, neither the eldest nor the youngest in the fam It has been noted frequently that an only child is m likely to develop alcoholism than one who has one more brothers and sisters. There has been observed, a marked feeling of tension between loving and hat parents, and many have given expression to feeling inferiority to their fathers and of resentment because their inability to compete with them. Perhaps one of most fundamental insights has been expressed by Seliger of Johns Hopkins Hospital, Baltimore, who s "The roots of drinking,—a need to escape or be narc ed—lie in early childhood reactions to the environme climate with subsequent faulty development of se ments, attitudes and behavior patterns." What a respo bility this places on parents!

Out of all this study, investigation and effort has come a rather fundamental change in the attitude of a growing segment of our population toward the alcoholic. Where once he was regarded as a delinquent who needed punishment there is a growing tendency at present to regard him as a person who is ill and who needs medical and psychiatric treatment. True, we still lock them up in jails and workhouses, but this is due in large part to the fact that we have not to date developed the facilities for taking care of them in some better way. Enlightened thinking today recognizes that the alcoholic is a sick person, sick in mind and in body. He has basically a personality problem and if he can be helped to recognize it,that will be a long step in the direction of his recovery.

These findings of modern science the Church will have to examine and evaluate. While the writer of this is willing to go along in this new attitude and thinks that the Church should accept it for what it is worth, he is at the same time of the opinion that the Church too has a valid contribution to make to the solution of the alcoholic problem.

The current view does not seem to do justice to the moral and spiritual factors in human personality. Alcoholics are undoubtedly sick people in the sense that all psychoneurotics are sick people. But they are not mentally ill to the extent that they can be absolved of all responsibility for their behavior. The fact that the alcoholic is, as a rule, conscious of a guilt factor and is ashamed of his drinking in itself indicates that he has a feeling of responsibility. This is recognized by A. A. in the Twelve Steps, in which the moral and spiritual factor is very prominent. For among other things they require the recognition of a Higher Power and the making of amends so far as that is possible. On the basis of Scripture, alcoholism is a sin which is classed with fornication, idolatry, homo-sexuality, stealing and covetousness. (I Corinthians 6:9,10.) To me it seems that sin enters into drunkenness at the point where the alcoholic fails to fear, to love and to trust in God, and where he becomes self-centered, seeking the gratification of his own desires and using a way of escape from his troubles apart from God. This is the serious sin of ignoring and by-passing God. And the recognition of this sin will be a large factor in rehabilitation and healing.

This brings us right back to the question with which we started: Does the Church have an obligation towards the alcoholic? The answer of necessity must be in the affirmative and this for several reasons. Alcoholics are people and the fact that they happen to be addicted to alcohol does not absolve the Church from the duty of bringing them the Gospel. Furthermore, many of those who have become alcoholics have at one time been in some kind of contact with the Church through Holy Baptism, Christian instruction and even Church membership. This only increases our responsibility towards them. Finally, in our Christian religion we have a vital resource which is second to none in healing power.

I cannot do better than quote here a paragraph from a fine article which appeared several years ago in the American Lutheran under the name of Henry F. Wind: "Religion is also our foremost therapeutic or healing agent in the treatment of alcoholism. When alcoholism has gained control over an individual, it is obvious that the control must somehow be broken if the person is to be cured. We have discovered that the physician, the psychiatrist, and the social worker can render invaluable aid in carrying out a therapeutic program, but when they have all done their work the spiritual problem remains. We know that, after all, drunkenness is sin. We also know that sin cannot be cured by science. Sin can be identified and isolated only on the basis of the law of God and can be cured only by faith in God through Jesus Christ, our Lord. The evil conscience which plagues every drunkard can certainly not be remedied by the adoption of better mental habits or by environmental changes and social adjustments. Only God's promise of the forgiveness of sin, through Christ, can do that. The weakness of will, so characteristic of alcoholism, can be strengthened in many individuals by the scientific approach, but only religion can bring the power of God within the reach of the individual soul. And in the end the devil of drunkenness cannot be defeated by human power. God's power alone is adequate to defeat the power of evil."

When we consider the resources which have been given to the Church by God Himself we shall have to confess that we have not as a rule taken our responsibility toward the alcoholic as seriously as we might have done. Our efforts have been sporadic and half-hearted and with not a little sense of frustration and defeatism. Often our efforts have been halting and clumsy, characterized by emotionalism and sentimentality and undue pressure for conversion. Sometimes this was resented by the alcoholic, at other times he took advantage of the goodness of those who were trying to help him. In many instances, too many of them, the alcoholic was merely regarded with amusement or with contempt. Nothing could really be done for him. He was a good-for-nothing, a drunk, and a bum. The nice people of the Church shunned him. The Church contented herself with passing resolutions condemning the liquor traffic and warning her members against it. But that didn't help the alcoholic much. Maybe the Salvation Army would be concerned about him.

But a new day seems to be dawning. There is in the Church a growing awareness of this problem and of the part the Church should play in its solution. Here are a few suggestions of what the Church might do: The Church should not try to duplicate the work of A. A. This is characteristically a work by alcoholics for alcoholics and while we may adopt some of their techniques we could not duplicate their work even if we wanted to because most of us "have not been there." But the Church can and should through sermons and especially in her group meetings cultivate an awareness of the presence of this resource in the community. Representatives of A. A. can be invited to speak to our Church groups such as the Men's Brotherhood or the Ladies' Aid or the Service Guild. The Church might even take the initiative in organizing a local unit of A. A. and could, with proper safe-

guards, offer its facilities, at least on a temporary basis, for the meetings. The Church should cultivate friendly relations with the local A. A. so that alcoholics who have spiritual problems, and they all have them, can be directed to the pastor for counseling. Members of the Church should seek the acquaintance of alcoholics, visit their homes, and if there is distress help them or direct them to the resources of the community. Especially in cases of members of the Church who have fallen into the sin of alcoholism, the pastor and the members of the Church should go after them in the spirit of Jesus Christ who received sinners and ate with them. The Church should build up in the community the reputation of being a group of people who have a heart for all who suffer any kind of distress "in mind, body, or estate". And since an ounce of prevention is worth a pound of cure that Church will be making a vital contribution to the solution of the alcoholic problem which will have as one of its main objectives the building of sound Christian homes in which growing boys and girls meet both the holiness and the love of God in their parents and in which they are neither smothered by love nor deprived of the birthright of every child, the love and security which is the primary gift of the true Christian home. Such children will grow up to be strong, balanced, mature Christian personalities. Knowing that God loves them and loving God through Jesus Christ their Savior, they will have the resources to stand up to life and be victorious over temptation. They will not likely become alcoholics.

And the Church must not fail those that do.

Present Trends in Government

George Koehler

I. *Facts*

Government of the people, by the people, and for the people is President Lincoln's classic and crystal-clear definition of democracy. Our government has in recent years departed from this principle and changed its character. It has become an overwhelming machine of controls and compulsions. It manages our social and economic life, our money, credit, prices, farming, housing, rents, foreign trade, social security, production, transportation, communication, electrification and education, etc. It gives grants to hospitals, regulates and controls taxes and business, etc. It is almost in every affair of life. When we die, inheritance taxes close the final chapter of exploitation.

About 100 business enterprises are owned and financed by our government. It employs approximately three million persons and operates 1,800 separate departments and subdivisions. There are 73 permanent agencies under the Executive Branch of our government. It has become a vast and intricate empire. If it could be housed under one roof it would require a structure 170 times the size of the Empire State Building. Our annual budget is over $71 billions, and our national debt has grown to $257 billions. Our Federal Government operates a $19 billion banking business and an $84 billion insurance business. It has $27 billions invested in goods, ranging from paper clips on up to building materials and printing presses. Loans and credits extended to farmers amount to $2.5 billions.

Our Federal Government spends $1 billion a year merely to maintain records which, if brought together, would fill six buildings the size of the Pentagon. It spends to haul government property back and forth across the country and to and from foreign places. It owns and operates one million vehicles, worth about $2 billions. Our Federal Government has 12 departments, 27 bureaus and 82 agencies.

So vast and cumbersome has our government become that it is surprising that it is functioning at all. We are a big nation, ruled by a big government that is doing a big business, which is unequaled in history. This bigness is tempting our citizens to look too much for help from the government. All chambers of commerce, public and private schools, hospitals, etc., are after appropriations and grants. Instead of helping ourselves by getting together in hard work and self-discipline and by planning our own economy we leave it to the government to plan for us, to fix our wages and prices, to set the quotas and priorities, to take care of us from the cradle to the grave. The people are fooled into thinking that social welfare and goodness will come faster by compulsion of the big government than by the community spirit of free men. According to statistical facts our U. S. is fifty per cent socialized now, and more government controls are coming in 1952 in the lives of businessmen and consumers. Watch the wasteline and orgy in spending and the pyramiding of taxes. The average citizen who is working for wages or salary has to give one month's pay check to the government for taxes. I see danger ahead. It seems the nationalization with its bureaucracy will become the rule and private enterprise the exception.

II. *The Danger of This Trend*

Ever since President Roosevelt's administration we have a planned economy. He is the father of the New Deal, and the present incumbent calls his policy "Fair Deal". The individual states, private corporations, and individuals yielded to government pressure and lost much of their freedom and rights.

When the government takes over it manages, regu-

es and controls our affairs, our lives, and eventually rds over us. This leads, whether we will or not, to cialism and the public police state. We Americans n't like these names and prefer to name the child anned economy. It is social salvation by legislation d appropriations. That has been the answer to many our social-economic problems in the last twenty years. there is anything wrong or out of gear, let Congress ss a law or make an appropriation, and all will im-ediately be well. Under such circumstances the peo-e must bow down to the government. According to a nited Press dispatch there are over fifteen million peo-e receiving regularly checks from Washington. Each ar others join the ever-increasing ranks and voters' t. They with their parents, relatives, dependents are turally interested in continuing the pay roll by keep-g the political party in power. Do we want this?

Businessmen, farmers, doctors, educators, scientists, ., in the employment of the government lose their rsonal initiative, thrift, and the joy and urge to work; nbition, resourcefulness are dulled and lulled. Too uch government makes little men. It is by work, pro-ction, thrift, struggle, self-reliance, self-confidence at a nation grows. Where the people are denied eco-mic independence they cannot long continue to en-y the rights of free speech, free press, and the rights religious freedom. When the government control in-eases, we have more bureaucracy, higher taxes, and ore employees who are voting for the party in power.

The two World Wars promoted the progress of gov-rnment control. Those war measures were supposed be temporary measures, and the people have been rced to accept the changes which in normal times ould have been resisted. It is hard to believe and see at these public enterprises and rights will ever be re-ored. If this present tendency toward centralization of wer is not averted, and the trend in government with s expansion into and the usurpation of every field of uman endeavor is not stopped, freedom will perish om the land of the free and the brave. "Sirs, take ur places, and be vigilant."

III. *What Can and Must Be Done*

As Christian citizens we have a great responsibility d dare not stand aloof from social and economic move-ents. The Church is the conscience of the nation and ust speak up in perilous times like these. On national vels the Christian Church must speak with a united d collective voice. It is a terrific and tremendous chal-nge to the Church to see that we keep our democratic eedom, and that our elected government functions ef-ctively. The Church must, like the prophets of old, ex-se and oppose any forces or institutions that abuse eedom or withhold it from any person or group of per-ns. It is imperative, therefore, to teach the basic prin-ples under which a democratic form of life is possible. All men are equal before the law. If laws are enacted at favor one individual or group before others, we ve lost our democracy. The will of the majority rules. After every election the minority submits with good grace to the expressed will of the majority. Law is supreme or government is impossible. Democracy is necessarily government by laws. Each citizen must contribute to the welfare of all. In a democracy no individuals or groups should be allowed to pursue their own selfish ends at the expense of the general public. Each citizen should be held responsible to make his contribution to the common welfare, according to his calling and ability. The only legitimate source of earning is production. The idea that prosperity can be produced by government and government spending or regimentation and manipulation cannot be accepted, but must be rejected as a fallacious economic philosophy. We must preserve our God-given right to own property and enjoy the fruits of such ownership. We must preserve the Constitution with the Bill of Rights and oppose all attempts to violate it by legislation, usurpation, or evasion. We must restore the American incentive to work, own,save and protect the property and income of all citizens from seizure or confiscation. We must safeguard our system of free, untrammeled, competitive markets and apply again the natural law of supply and demand. We must stop using taxpayers' money to compete against private enterprise. We must be the defenders of all victims of man's iniquity and by our acts establish the reign of justice among all citizens.

Our Federal Government must return to intellectual honesty and a sense of good Christian citizenship and responsibility. We want solvency and not bankruptcy as a national policy and abundance of production rather than one of curtailment and scarcity. Government intervention should be held to a minimum and never be permanent. We must insist on the constitutional rights of the states. We must curb the grasping hand of the Federal Government. We must make a list of the emergency powers granted to the executive for war purposes and then repeal every one of them.

We need more information concerning our governmental affairs. Information is always education. We must elect trustworthy men who are competent builders and leaders.. We must not always stick by the party. Political parties cannot save us, but well informed, unselfish voters at the ballot box can. Go and cast your vote and don't say, it's no use.

The church must be disassociated from the many sins of capitalism and materialistic socialism and stand for the Christian principles of law and gospel of God's Holy Word. If we are going to create a nation that is morally and spiritually strong we must safeguard those Christian principles and concepts that our fathers practiced in their days and prospered. It is high time to act. The panacea for our nation does not lie in socialism or totalitarianism, but in the preservation of our democratic form of government of the people, by the people and for the people permeated by righteouness and justice and a willing subjuction to God. Blessed is the nation whose God is the Lord. America wake up and take care of thine heritage!

Letters to the Editor

Vestments

Sir:

I cannot let the article "The Origin of Ecclesiastical Vestments" by William N. Emch in your Sept., 1951, issue pass without comment. The burden of the article seems to be the repudiation of the contention of Dr. Strodach, among others, that the historic vestments of the Lutheran Church are the cassock, surplice, alb, amice, stole, cincture and chasuble. Pastor Emch labels these as "medieval," while "the modest ,black robe...has been in general use, among most German Lutherans at least, since the days of the Reformation." This is a historical problem and should be treated as such. Pastor Emch examines the origin of the vestments, which, while interesting, is hardly to the point, and ignores completely their use in our church, which, after all, is the question raised.

The black gown may with greater accuracy be labeled medieval, and was a part of the clergy's ordinary street dress after, as well as before, the Reformation. I believe that we are interested here, however, in service vestments. The mass vestments on the basis of Pastor Emch's own evidence, seem to have their roots in the first rather than in the tenth century. It is these vestments, whatever their origin, which in fact were retained in our church. Article XXIV of the Apology to the Augsburg Confession declares: "The usual public ceremonies are observed, the series of lessons, of prayers, vestments, and other like things." James Andrae in his debate with Beza in 1587 stated that the churches of Saxony "retained the whole panoply of vestments which in past years were used in the celebration of the Roman Catholic mass." St. Nicholas' Church, Leipzig, during the pastorate of Paul Gerhardt owned five chasubles for ordinary Sundays and sixteen elaborate ones for festivals. The limits of a letter forbid further citation; I would refer the interested reader to Dr. Piepkorn's series of articles appearing in the Dec., 1947, and Jan. and Feb., 1948, issues of the *American Lutheran* and "What is Lutheran in Vestments?" by Fred Lindemann and "Ritualistic Practices of Lutheran Germany" by H. B. Grove, both appearing in *Manual of Practical Church Work* (New York, Lutheran Press, 1943).

It was Frederick Wilhelm I, a Calvinist, who in 1733 forbade the "remnants of popery in the Lutheran Church: copes, communion vestments, candles, Latin song, chants and the sign of the cross." Rationalism completed this destruction. The black gown as a service vestment may well be considered a monument to the ravages of Calvinism and rationalism in the cultus of our church. Scandinavian Lutherans, true to the traditions of our church and free from Calvinistic force, have preserved the ancient vestments to this day.

If Pastor Emch's historical discussion is inadequate, so is his logic. His concluding remark—"The custom of facing the altar for prayer, the altar on which stands a cross, a statue or a crucifix, must be of evil, otherwise it would not so often be misunderstood."—is a *non sequitur*. Could one argue that Our Lord is of evil because He is, as I am sure Pastor Emch will agree, so frequently misunderstood?

If Pastor Emch and his congregation wish to use the black gown, it is certainly within their Christian liberty to do so; however, by the same token, if a pastor and congregation wish to use the mass vestments, this is just as much a part of their Christian liberty and better justified on historical principles. In any case it is most unfortunate that one should resort to specious and sarcastic argument in defense of purely personal preference.

It is my hope that in future issues of *The Lutheran Outlook* we may read less provincial and more objective discussions of the liturgy and its external manifestations, some of the greatest treasures our church possesses.

R. J. Olson, Minneapolis

Sir:

I am in the mood for writing to editors. I believe that I will begin with you. As far as your own words in the *Outlook* are concerned, what I have to say is complimentary. Your "Editor's Page" and "Editorials" are just the sort of thing we need . . . like a trumpet giving a clear sound, that we may prepare ourselves for the battle. But when it comes to some of the theology and doctrine and practices proposed by some of the writers you include, I find that I would like to ask quite a few questions.

Now I know that you have the confidence in most of us to trust that we will not accept without question every queer notion someone sets forth. I suppose you know that some of us are so stubborn that we would not change our minds even if there were good reason for doing so. But the *Lutheran Outlook* has the sub-title "Official Organ of the American Lutheran Conference" and if you have read Wicke's "Catechism of Differences" (Wisconsin Synod), you will know that there are some who will assume that what appears in the *Outlook* is the official teaching of all American Lutheran Conference Churches. Then it will appear as though we have a very peculiar doctrine concerning the Word of God, if we all agree with this Neve, and as though the parochial school teacher was right when he told a young woman, "The difference between the Missouri Synod and the American Lutheran Church is that the Missouri Synod believes that we receive the body and blood of Christ in the Lord's Supper, while the American Lutheran Church believes that the bread and wine represent the body and blood of Christ.", if we all agree with Olaf H. Nelson. Perhaps it would be a good idea to make a note at the beginning of such articles stating, "The following is one man's idea; it is not the belief of the American Lutheran Conference or of any Synod therein." Perhaps this might be added: "The proper authorities will please take note; if heresy is herein contained, let the man be admonished to recant; if he will not recant, let him be excommunicated." Or are the Lutheran Confessions in error? Is there some scholar or theologian who could in the same issue, or in the next issue, give an answer when such articles appear? And is there any authority who can say, "If you want to preach Reformed doctrine, you may do so, but not as a member of the Lutheran Church."? Perhaps before an article containing a peculiar doctrine or interpretation of Scripture is printed in such a magazine, someone should say, "You argue this matter out with the officials and prominent theologians of your synod; if they agree with you we will publish it as their official position; from then on we will let it go forth to see if it is accepted or rejected by larger groups of synods and finally by all of Lutheranism."

Going back a little farther, I would like to say a little bit about what has been written by a layman about "Preaching Today." I have studied all this material

past few issues, and I still cannot see clearly what layman wants left out or put into our preaching. Perhaps I am below normal in intelligence, and this is why matter is not clear to me. But for my sake, and for sakes of any others who may be like me in this respect, I would like to have this layman either write or a sermon that he believes is somewhat like preaching ay ought to be, and have that published for us, that we y see it and learn . . . or see it and laugh.

hen for a long time I have wanted to put my two cents th in on the subject of "high-churchism" especially as is connected with the question of the minister's vestnts. Since the subject has been brought up again retly by Bro. Emch's article, I shall say a few words ut this matter also. I know that there is grave danger our worship service becoming an empty form. I know t much preaching is composed of nice sounding phrases taining little of the true Gospel. But can it be proven statistics or in any other way that these evils are more valent in the congregations where the Common Service used in its entirety, and where the pastor wears the hisic vestments than they are where the Common Service rejected or mutilated, and where the pastor wears the ck robe, and perhaps insists on the bands also? Perps our good brother Emch could tell us why it is better wear only the descendant of the Roman toga . . . or uld he prefer to throw that out "with the bath water," , and wear civilian clothes? . . . than it is to wear the cendant of the cover for the sheep skin, plus the cince and stole? Regardless of what they were at first, latter at least can have a symbolism which can teach something worthwhile, while the former lacks this posility. Then a long time ago someone wrote a letter ich you published and which stated that those who wear historical vestments appear as peacocks. Now it is e that it is a sad situation if each one tries to be "more cocky" than the other. But I do not believe that this true of very many of us who wear the cassock, surplice l stole. And if as this letter granted, it is possible to apr in the Lord's house as His minister looking like a peak, which at least is something beautiful, why will some insist that we must all look like buzzards? Anyone who nts to be honest will admit that there is much more reblance between many a minister in the customary black b and this bird than there is between the minister in the toric vestments and a peacock. When I was in the ninary. . . and I thank God quite often for the group men I had as teachers there . . . at least one instruc said rather casually that there was some hope that ne day all of our ministers would practice uniformity in s matter of vestments, and that the accepted practice uld be the wearing of the historic vestments. I have ieved that we are working slowly and cautiously toward t end. If this is sinful or dangerous, then let someone authority say so clearly. If it is a desirable goal, then us not encourage anyone in discouraging those who are ng forward toward it.

Now, I have touched on a few ideas that have been com to my mind as the result of my reading in the *Outk*. I want to say yet that I hope that we will be able to ntinue publishing the *Outlook*. I sincerely appreciate work you are doing as its editor and in every other ld in which you are engaged. And this brings my letter its close.

Rev. A. R. Wolber, Burton, Texas.

Ed. Note: Articles in *The Lutheran Outlook* do not always represent the official position of the body to which writer belongs; e.g., the article by Rev. Neve on the Word of God, and that by Rev. Nelson, on the Lord's Supper. The editor sometimes hopes to have the position of the Church clarified by the ensuing discussion, articles in rebuttal, and editorials.—D.

Sir:

In the October issue of the *Confessional Lutheran* I saw a reprint from the *Lutheran Outlook* of your article under the title, "Liturgics Again."

I have read and reread this article—just now for the third time—and I wish I could tell you how very deeply I appreciate every word you say. I am with you in every item and detail, all the way through to your final: "Now get this straight or get out."

Like you, the liturgical antics that have crept into and have now become fairly dominant in Lutheran church life and church services "make me hot under the collar." I have been hot these many years. But I am afraid that we shall never get to the point where the various synodical bodies will say to their "form-for-form's sake boys: 'Now get this straight or get out.' " The liturgical movement has gained too strong a foothold for that, and though it is true that many of our men have not as yet become bewitched by this type of beauty (?) in divine worship, all too many are rather indifferent to it all. As a matter of fact, the liturgical movement is swelling its ranks almost by the hour. And so I fear that we shall never arrive at the point where the various synodical bodies will stand up and say to these liturgical fanatics: "Get this straight or get out." And then, what? I see only one solution, and that is that *we* get out.

I have often wondered whether the situation is as bad in the ALC and the ULC as it is in my church, the Missouri Synod. Certainly it cannot possibly be worse. May God have mercy.

Incidentally, my wife and daughters have also read your article and rejoice with me. I have ordered a number of additional copies for distribution among friends. Your article is most heartening and again I want to assure you of my deep appreciation. Thank You!

H. A. Quitmeyer, Detroit.

The Lord's Supper

Sir:

The excellent character of the *Outlook* (am thinking particularly of the sound and clear-cut editorials and the fine articles by Dr. Emch and Dr. Sasse) cannot at times prevent the admitting of treateises that call for dissension. What Olof H. Nelson writes about the Lord's Supper is both confusing and inaccurate and will, I fear, perplex some of our pastors as well as jeopardize the cause of Lutheran unity. The following remarks may add a little to set things right.

I still believe that I receive the Lord's body and blood in the Holy Sacrament, *not* because Tertullian is supposed to have invented this teaching, but because the Bible tells me so and my experience has verified this not only in my own heart but in the hearts of thousands to whom I was permitted to administer this sacred rite.

It is *not* true that Tertullian first brought forth the teaching of the real presence; it is and ever has been plain Biblical teaching. Nor is it true that we base our teaching on the "*for*" in the words "given and shed for you" as if the real presence hinged on these words; we have always understood this "for" to mean the giving and shedding for us on the Cross, the communicants receiving

Christ's body and blood in the function of His sacrificial death. Nor is it true that the "examining" St. Paul enjoins does not comport to our confession beforehand; how better could we appreciate the blessed reception of our Lord's body and blood, which He gave for the redemption from our sins? Likewise it is not true that such confession precludes the joy this sacrament is to impart. Is not the greatest joy born out of the sorrow of repentance? Again it is not true that the Reformers (Lutheran) understood the eating and drinking mentioned in John 6 as referring to the Lord's Supper; the former is a realistic expression for *faith* (we actually *feed* on Christ), the latter is a *sacramental* eating and drinking—a mystery, to be sure.

Let us hold firmly to the words of our Lord, "This *is* my body, given for you; this *is* the New Testament in my blood shed for you." St. Paul's "koinonia" in I Corinthians 10 must be interpreted as expressing what our Lord said. Likewise the being "guilty of the body and blood of the Lord" in the following chapter cannot mean anything else than that the unworthy did receive the body and blood of the Lord with an unbelieving heart. Luther's insistence on the "*is*" at Marburg was not due to stubbornness but to an enlightened conscience, which had learned to trust the WORD in the fire of tribulation, such as neither Zwingli nor Calvin had experienced.

Of course there is a mystery here, and it *should* be. Just as the birth of faith in the sacrament of Holy Baptism is a divine miracle, so the confirmation of this faith through the sacramental reunion with Christ in the Holy Supper is a miracle from heaven. Thank God, it is; thank God, that He performs miracles to the end of time to keep us with Him; thank God, we dare believe in miracles. Let us *not* say with Nebe in his otherwise excellent exposition of the gospels, "Yes, it is true, our Lord says so, but how is this possible?"!! But let us humbly, in childlike trust, take our Lord at his word.

We shall experience His power. Holy Communion is the greatest source of comfort and strength the Lord has bequeathed to His people. Individual Christians throughout the centuries will testify to this. And with the Church as such it is the tie that binds. The Roman Church, with all its abuses and errors, is kept together, not so much by the authority of the pope, but by the Mass, where they still cling, albeit with aberrations, to the real presence; the Reformed denominations, with all their appealing affinities, are drifting and compromising because they really do [illegible] have the Lord's Supper; and the Lutheran Church, in spi[illegible] of present-day divisions, is actually one and will, plea[illegible] God, come to outward unity if in all her branches she [illegible] cling to what our Lord says in His last will and testame[illegible] and she can render no greater service to our bewilder[illegible] brethren in the Reformed communions than by adher[illegible] faithfully to her Lutheran heritage.

Brethren, if we will but use diligently the Holy Sac[illegible] ment according to our Lord's institution and will back t[illegible] up by good preaching of sin and grace, we shall experie[illegible] miracles. And don't we need them in these dark da[illegible] "While sin and death around we see, God grant that [illegible] may constant be; and pure retain, till life is spent, T[illegible] precious Word and Sacrament."

H. T. F. Wittrock, Portland, Ore[illegible]

Sir:

The present hope and longing and laboring and pra[illegible] of all true Lutherans is for harmony and unity in the Lu[illegible] theran Church. The writer of the recent article on t[illegible] Lord's Supper in *The Lutheran Outlook* certainly hit upo[illegible] the most efficient means to promote strife and division [illegible] the Lutheran Church. If there is to be any unity and ha[illegible] mony in the Lutheran Church it will have to be on t[illegible] basis of the Lutheran Confessions.

To those readers of *The Lutheran Outlook* who feel t[illegible] their faith in the precious Lutheran doctrine of the Lord[illegible] Supper has been disturbed by the above mentioned [illegible] ticle, we recommend a book recently published by t[illegible] Augsburg Publishing House, entitled, "I Believe in Th[illegible] Holy Spirit," by Dr. Fredrik Wisloff. On pages 92 to [illegible] this scholarly and deeply consecrated Lutheran writer d[illegible] cusses the Lord's Supper. He does it on the basis of Ho[illegible] Scripture; and he finds that the statements of the Ho[illegible] Scripture on the Lord's Supper, and the statements of t[illegible] Lutheran Confessions on this subject are in complete ha[illegible] mony. Otherwise also this splendid book is profitable rea[illegible] ing for any pastor or layman.

I always deeply appreciate the *Outlook*.

J. W. Schillinger, Fairport Harbor, Ohio[illegible]

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News of the Churches

reident Names First
. S. Ambassador to Vatican

Washington, D. C.—President Truan has nominated General Mark W. lark to be this nation's first ambasador to the Vatican.

The President sent the nomination the Senate at noon Saturday, Oct. , six hours before the adjournment the first session of the 82nd Conress.

The 55-year-old four-star general is ommander of Army Field Forces with eadquarters at Fort Monroe, Va. Durng the World War II he commanded he U. S. Fifth Army which liberated ome, and in that connection earned ne gratitude of Pope Pius XII by sparng Rome the destruction of war.

He was nominated as Envoy Extraordinary and Minister Plenipotentiary, ne official designation for an ambasador. This is a nomination requiring enate confirmation.

General Clark is an Episcopalian, as as Mr. Taylor. He is also a high-rankng Mason. The general is a member of he Mystic Tie Masonic Lodge of Indnapolis, Ind., and of the Scottish ite Consistory of that city. He holds he 33rd degree in the Scottish Rite, he highest rank a mason can attain, nd is also a member of the Shrine odge.

The United States has never sent an mbassador to the Vatican before. This ountry established consular represenation in the Papal States in 1797. Forial diplomatic relations with the Holy ee, however, were not established unl April 7, 1848, when Jacob L. Marn was named Charge D'Affairs by resident James K. Polk.

Lewis Cass, Jr., succeeded Mr. Marn as Charge D'Affairs and on June , 1854, was named Minister Resident Vatican City. The last Minister Resent was Rufus King who resigned in 868 after Congress cut off funds for merican representation at the Vatian.

From 1868 until 1940, when Myron . Taylor began his personal mission, he United States was without any epresentation at the Vatican. Mr. Tayor resigned early in 1950.

Vatican City became an independent overeignty under terms of the Lateran reaty of 1929. It has been accorded e facto recognition by the United tates but has never before been acorded formal diplomatic recognition.

Protestant Leaders Oppose Ambassador to Vatican

New York—Protestant leaders and groups throughout the conutry sharply opposed President Truman's nomination of General Mark W. Clark as U. S. Ambassador to the Vatican.

Bishop Henry Knox Sherrill, president of the National Council of Churches, called the nomination "unwise" and certain to result in "unhappy controversy and great division among the American people."

"I hope and believe that this unwise proposal will be opposed by the great majority of fair-minded Americans of every religious conviction and will be either withdrawn or defeated in the Senate." he said.

He noted that "an overwhelming majority" of the Churches in the National Council, representing 29 Protestant denominations, already had expressed their opposition to American diplomatic representation at the Vatican.

Methodist Bishop G. Bromley Oxnam of New York, and American president of the World Council of Churches, also expressed disapproval of the appointment.

"I regret," he said, "and I believe the President will regret, this unwise, unnecessary and un-American decision."

In Chicago, Dr. Clyde W. Taylor, Secretary of Affairs for the National Association of Evangelicals, which claims 10,000,000 members, called the appointment a "tragedy."

"We are confident," he said, "that all our constituents will oppose this action and express their regret that our President apparently is using clever strategy by employing the immediate adjournment of Congress to renew this distasteful relationship. We are convinced this nomination will produce a religious controversy that will go far beyond the political arena in which it originated."

Dr. Franklin Clark Fry of Philadelphia, president of the United Lutheran Church in America, assailed the appointment as giving "preferential status to one Church over all others.'

"Along with millions of other American Lutherans," he said, "I regard the appointment of an American Ambassador to the Vatican as a breach of the American principle of separation of Church and State."

"It is ridiculous to pretend that this diplomatic recognition is being accorded to a tiny secular state," he continued. "All the world knows that the Ambassador is to be sent to the Pope as a powerful religious leader. I hope that the United States Senate will rebuff this assault on historic American principle."

He urged members of his Church to write letters of protest to their congressmen.

In St. Louis, Dr. J. W. Behnken, president of the Lutheran Church-Missouri Synod, expressed a similar point of view. "It is unfortunate," he said, "that Mr. Truman insists on this and has singled out a certain Church to have an Ambassador."

Dr. Eugene Carson Blake, stated clerk of the General Assembly of the Presbyterian Church in the U. S. A., wired the President from Philadephia:

"Such official diplomatic recognition of one Church by our government is deliberately to flout the expressed wishes and deeply held convictions of most Protestants." He said he had acted both personally and on behalf of his Church.

Dr. Vere D. Loper of Berkeley, Cal., national moderator of the Congregational Christian Churches, also telegraphed a protest to the President. He said in part:

"Any recess appointment in lieu of Senate confirmation will further the destruction of Protestant confidence in your administration."

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, said in Washington, D. C., that the appointment created a national emergency."

"The President's timing of the appointment to come just before adjournment of the Senate," Mr. Archer said, "proves that he wishes to resume diplomatic ties with the Vatican without the advice and consent of the Senate."

He asserted that the appointment would take effect during the congressional recess and that by the time the Senate reconvened "the ambassadorship will have been established for several months."

In Washington, also, the nomination of Gen. Clark was attacked by President Truman's own pastor, Dr. Edward Hughes Pruden of First Baptist church, and Dr. J. M. Dawson, execu-

tive secretary of the Baptist Public Affairs Committee.

Dr. Pruden told his congregation that "in cooperation with other Protestant officials, I did my utmost to point out to the President the great dangers which seemed to me to lie in such an arrangement." The pastor called on "every citizen who shares these views to persuade the members of the Senate to refuse confirmation of this nomination."

Dr. Dawson called the nomination "perhaps a tragic bid for holding machine-ridden big cities in the approaching hot Presidential race," and branded it as "disruptive of national unity."

In Detroit, delegates to the sixth annual convention of the National Sunday School Association adopted a resolution blasting the President's action as a "repudiation of the Bill of Rights and the U. S. Constitution"

"The Bill of Rights of the U. S. Constitution guarantees the protection of our religious freedoms by the provision that Church and State shall be forever separate," the resolution said.

—O—

Protestants Continue Protests On Vatican Ambassador

New York—An emergency meeting of the general board of the National Council of Churches was held here on Oct. 31 to formulate a policy statement regarding President Truman's appointment of an ambassador to the Vatican.

In announcing the emergency meeting Bishop Henry Knox Sherrill, Council president, said:

"The action of the President raises so grave a question that I feel it necessary to issue an immediate call for a special meeting of the general board."

A statement by the officers of the Church Federation of Greater Chicago said the group "is absolutely opposed to the ratification by the Senate of President Truman's appointment of an ambassador to the head of the Roman Catholic Church."

"Our government should not recognize in a special way or give a preferred position to any religious denomination, Protestant or Roman Catholic, Christian or non-Christian," the statement said. "Why not have an ambassador to the churches united in the World Council of Churches at Geneva, Switzerland, or to the head of the Moslem religion? Protestants are opposed to all such appointments because they are un-American in principle and unnecessary in practice...

"If the Roman Catholic hierarchy is determined to have such a preferred position in our national life and continues to press for it, Protestants will be compelled by conscience to oppose it to the bitter end. We had hoped and prayed that our nation would be spared the agony of such religious-political struggle. However, Protestants cannot hesitate to confront this issue when it is forced upon them, as it is now."

In Columbus, O., the head of the American Lutheran Church put his denomination on record as protesting "any action which appeared to relate the U. S. government closely to any one church body."

"I would make the same protest," he asserted, "if the United States would appoint an ambassador to Geneva, Switzerland (headquarters of the World Council of Churches) or any other world-wide religious organization."

Addressing some 10,000 Protestants who comprised a Festival of Faith audience in Cincinnati Methodist Bishop G. Bromley Oxnam of New York labelled the appointment as "un-American, one to be regretted, and possibly having an important effect on the 1952 elections."

Both in his address and in an interview earlier, Bishop Oxnam said he doubted the value of any intelligence that might come from the ambassadorship mission which could not be obtained through other channels. He proposed that a member of the Italian embassy staff could deal with the Vatican "or the Pope could give us information

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rough his representatives in the U-ted States."

"It would be interesting," he added, o have the President make public hat information we received from the yron Taylor mission. (Mr. Taylor rved as personal envoy to the Vati-n under Presidents Roosevelt and uman.)

The bishop observed that the ap-intment of an ambassador to the Vat-an "worked an injustice on the A-erican Catholic priesthood, inferring at the priests give valuable informa-on, through their superiors, to the atican, which may be released to rep-sentatives of other governments."

"Missionaries and priests should not cast as spies," he declared.

"Protestant Christianity," Bishop Ox-am went on to say, "is the certain ay to make men impregnable against l threats to freedom, and also the cer-in source of the power necessary to ve men from their sins and to bring lvation to society."

———O———

3 Clergymen Ask Withdrawal f Vatican Appointment

New York—Twenty-six prominent rotestant clergymen of the New York metropolitan area issued a joint statement calling upon President Truman to withdraw "immediately" his appointment of Gen. Mark Clark as ambassador to the Vatican.

Describing themselves as men who "have worked long and hard to achieve more fraternal relationships with our Roman Catholic fellow citizens," the ministers said their opposition to the appointment stemmed from "no intolerant and bigoted motive."

They welcomed the President's abandonment of a recess appointment but pointed out that "this does not dispose of the major issue."

"At a time when national unity is of utmost importance," the statement said, "the President has needlessly started a controversy which....will bitterly divide our people and do immeasurable harm. He has forced millions of our citizens into a position where, motivated by no anti-Catholic prejudice and hating religious dissension, they must nevertheless, for conscience's sake, protest against what seems to them an intolerable negation of basic American principles."

The churchmen said they recognized the importance of Roman Catholic influence in the struggle against Communism and understood the President's desire to secure cooperation between the Vatican and the free governments.

"But Protestantism also is prevailingly anti-Communist," the statement continued, "and, in the World Council of Churches, is organized on a world-wide scale. Protestant cooperation with the free governments in general and with the United States in particular could also be legitimately sought.

"But suppose that in order to make such cooperation effective the appointment of an American ambassador (to the World Council) is necessary is incredible. There are ample means, short of such violation of American principles, by which the cooperation of both Roman Catholic and Protestant leaders in the struggle against totalitarianism can be achieved.

"We are convinced, therefore, that the President's action is a needless and tragic blunder; that it will issue in deplorable dissension among our people, and that in the end it would prove as practically imprudent and ill-advised as it certainly is false to the traditional principle of our Republic."

Among the signers were Dr. Franklin Clark Fry, President, United Lutheran Church in America; Dr. Harry Emerson Fosdick, minister emeritus, Riverside (Baptist) church; Dr. Douglas Hor-

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ton, General Minister, Congregational Christian Churches of the USA; Dr. Ralph W. Sockman, minister, Christ (Methodist) church; Dr. Joseph R. Sizoo, president, New Brunswick (N J.) Theological Seminary; Methodist Bishop G. Bromley Oxnam, president of the World Council of Churches, and Dr. John A. Mackay, president, Princeton (N. J.) Theological Seminary

———O———

Methodist Bishops Plan Protest Against Ambassador

Philadelphia—Bishop Fred Pierce Corson said here that the Council of Bishops of The Methodist Church is planning a "sustained and organized protest" against President Truman's appointment of an ambassador to the Vatican.

Following the bishop's statement, the Methodist Ministers' Meeting of Philadelpiha and Vicinity directed letters of protest to the President and the two Pennsylvania senators, and named a committee to plan for a protest campaign at the congregational level.

Bishop Corson termed the appointment "unexpected, unnecessary and untenable to the Protestant mind."

"It was a blow that we will not take sitting down, and it is an issue that will not pass over lightly," he said. "The best we can hope for is that the Senate will veto the appointment, and we are going to work toward this end."

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Catholics Hurt by 'Unwarranted Attacks' Says Bishop

Wheeling, W. Va.—Roman Catholics have been deeply hurt by the "unwarranted attacks" upon them and the Catholic Church made by Protestant clergymen in the controversy over President Truman's appointment of an ambassador to the Vatican, Bishop John J. Swint of Wheeling said in a statement read from the pulpits of all Catholic churches in the Wheeling diocese.

Bishop Swint's statement follows:

"We are fully aware that many thousands of our Catholic people have been deeply hurt by the unwarranted attacks upon Catholics and the Catholic Church by Protestant ministers, local and throughout the country, as printed in the local and other papers, and have wondered why we have not answered them.

"We heartily sympathize with you and share your feelings of resentment and disgust, but any answer during the present excitement would serve only as more fuel upon the fire.

"We urge our people to remain calm and to bear the injustice with Christian patience. It is our hope that fair-minded Americans will realize and resent the injustice of the misrepresentations, partly due to ignorance and partly to malice, which have prompted the declarations, and we ask them to continue their prayers for those who, in these trying times, when all true Americans are endeavoring to work, shoulder to shoulder, for unity and peace, ferment suspicions and additional animosities.

———O———

Urges Catholics Not To Quarrel Over Issue

East St. Louis, Ill.—Roman Catholics of the Belleville diocese were admonished not to quarrel with their non-Catholic neighbors over the appointment by President Truman of an ambassador to the Vatican.

The request was made by Bishop Albert R. Zuroweste of Belleville in addressing the annual deanery rally of the Holy Name Society here.

In discussing the President's appointment of General Mark Clark to the Vatican post, Bishop Zuroweste said: "Much bitterness has been expressed in the public press, especially by our

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n-Catholic brethren, because the esident made this appointment."

'It was stated at the White House at this recommendation was made in national interest and that the purse of diplomacy and humanitarian- will be served by it. It also was ted that the Vatican is engaged vigously in the struggle against Comunism and that direct diplomatic reions will assist in coordinating the ort to combat the Communistic men-

'Doesn't it seem strange that, while Christian religions are the object the hatred of Stalin and his Comnistic cohorts, ministers of the Gos- in this country would oppose the esident's recommendation? Are we conclude that they would prefer to Comunism triumph rather than are in the benefits of an ambasador the Vatican?

'I charge you, as members of the lay ostolate, not to fight with your nontholic neighbors over this issue but patient persuasiveness, Christian ing, undaunted courage in the face narrow-mindedness demonstrate ur devotion to your country and ur determination to continue your ht against atheistic Communism."

———O———

tional Council Hits tican Ambassador Plan

New York—Prompt withdrawal by esident Truman of his nomination of ambassador to the Vatican or retion of his proposal by Congress was ged here by the general board of the tional Council of Churches at an ergency meeting called to formulate policy statement regarding the apintment.

The statement said that cancellation the appointment was necessary to ve this country from a most unforate an unnecessary controversy."

At the same time, the statement essed that "as Christians and as Aricans we repudiate prejudice anst Roman Catholics and deplore igious dissension."

'We continue to stand ready to cerate with Roman Catholics and oth- men of goodwill in working for ace." it said. "We have worked with em in the past and intend to do so in future."

Asserting that the nomination of an bassador to the Vatican "is to us an rming threat to basic American inciples, the statement said:

'We belive that the appointment of ambassador to the Vatican would wrong in principle, useless in prace, and would produce consequences th far-reaching and disastrous to the national unity of the American people.

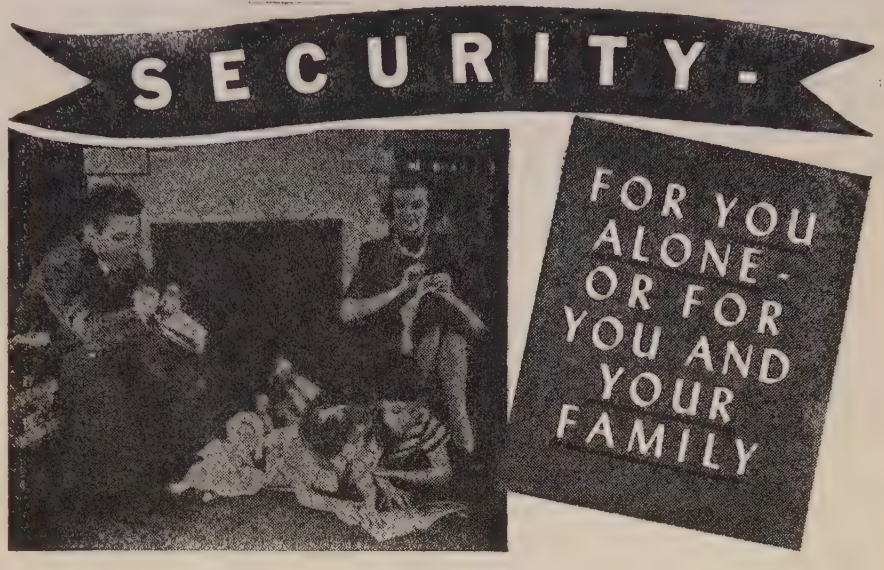
"Taking a step which arouses religious controversy, the President has done a grave disservice to our country. We are especially distressed by the published reports of his suggestion in a press conference that this is a time to 'fight it out.' It is normal and wholesome in a democracy to 'fight it out' on political issues; but this is different. Religious convictions lie deeper than politics."

Southern Baptist Head Assails Appointment

Springfield, Mo.—Strong opposition to the appointment of a U. S. ambassador to the Vatican was expressed here by Dr. J. D. Grey of New Orleans, president of the Southern Baptist Convention.

He told the annual convention of the Missouri Baptist General Association here:

"Like every patriotic, freedom-lov-



EVER SINCE you have been earning money, there have been hands reaching out for a share of it.

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ing American citizen, I vigorously oppose the appointment of an American ambassador to the Vatican or to any other religious organization, even our own Baptist World Alliance headquarters"

Dr. Grey said "it is unjust and unkind to our friendly Catholic neighbors to assume that they all desire preferential treatment by our government..."

"The statement that the ambassador would represent the United States to the Holy See as a political State is unrealistic 'powder-puff, pink-tea' diplomacy," he said.

"The Vatican is a mere 'de facto' limited area of only 108 acres. If it possesses (which is doubtful) significant information vital to our country and others fighting Communism, it is to the Vatican's own best interests to share that information without the luxury of an official ambassador."

Dr. Grey criticized "Catholic propagandists who insist that the Vatican is a sovereign State."

If it is a political State, he said, "then every representative of the Vatican in this country should be registered as a representative of a foreign government."

———O———

Lutheran Leader Oposes Vatican Ambassador

Minneapolis, Minn.—A Lutheran leader told delegates to the American Federation of Lutheran Brotherhoods convention here that if he were a Roman Catholic he "wouldn't want an American ambasador sent to the Vatican.

Dr. Paul E. Empie, New York, executive director of the National Lutheran Council, declared:

"This idea of the Vatican as a State, as well as a Church, is a liability to the Catholic Church and very shortsighted."

The Vatican, he asserted, "exists purely as an administrative organization to further the Roman Catholic Church and for no other purpose

"To give it a character of a State is a subterfuge to which no Christian ought to be led."

Making the Vatican both a Church and State puts Catholics in an impossible situation in many countries, especially those under Communist control, Dr. Empie said.

Dr. Empie criticized the suggestion that the Catholic Church is "the chief foe of Communism."

"The best, most important and most courageous opposition to Communism in any part of the world." he said, "is being done by the Lutheran Church and is being done in the right way and not by political deals that never come to light."

He cited the Lutherans of Eastern Germany as a "valiant" example of how to oppose Communism.

The convention delegates put the federation on record in opposition to the Vatican appointment, saying it violates the "fundamental principle of separation of Church and State."

President Truman was asked to withdraw his nomination of Gen. Clark and Brotherhood members were asked to write their senators giving their opinions of the appointment.

———O———

Presbyterians Asked To Protest Vatican Appointment

Philadelphia—Top officials of the Presbyterian Church, U. S. A., have called upon the denomination's entire constituency to take part in a protest campaign against President Truman appointment of an ambassador to t Vatican

The call, signed by Dr. Harrison R Anderson of Chicago, moderator of t Church's General Assembly, and I Eugene Carson Blake, Stated Cler was sent out here to all the synods a presbyteries and to all parish pasto

In urging participation in the ca paign, the Presbyterian leaders stre ed that they were "not motivated any ill-will toward our fellow-Am ican members of the Roman Catho Church or by any criticis of Gene Clark."

Presbyterians were called upon take the following actions:

"(1) To wait upon the Senators a Representatives of your state person ly, by letter, and telegram, to ma clear your opposition to the diploma recognition of the Roman Catho

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urch by the subterfuge of its being ated as a sovereign State.

(2) To write or telegraph the Presnt your opposition to and disapprovof his action.

(3) To report to the Office of the neral Assembly any attitudes exssed to you by your Representatives Senators, so that this information y be correlated for effective use en Congress returns to Washington r the first of the year."

———O———

otestants Joining Forces Vatican Ambassador Issue

Minneapolis, Minn.—Organizations presenting 98 per cent of America's otestants are joining forces in proting against President Truman's apntment of an ambassador to the Vatin, it was reported here.

Disclosure of plans for the united rion was made by Dr. Frederick C. wler of Pittsburgh, Pa., president of e National Association of Evangelis, who came here for an address.

Groups that are conducting consultve conversations on the matter, he d, include the National Council of urches, the National Association of angelicals, the National Lutheran uncil, the Lutheran Church-Missouri nod, the Southern Baptist Convenn, the Seventh-day Adventists and ers.

———O———

theran Laymen Set Up hool Watchdog Group

Milwaukee, Wis.—A plan of "eternal gilance and action" was approved re by the Lutheran Men in America Wisconsin to halt what they called ne Roman Catholic Church's invasn of Wisconsin public schools."

The 60 men attending the meeting ted to set up a bill of rights committe to investigate and act for the group a fight against alleged Catholic "anxation" of public schools.

E. C. Pommerening, Milwaukee layan, reported to the group on an instigation of school conditions near rand, Wis., in the northwestern part the state.

The Lima consolidated grade school ere is taught by nuns on church propty, he said. One Protestant farmer ces circuit court trial for refusing to nd his children to the school. The Lia school has absorbed seven other blic school districts in recent years. Mr. Pommerening said he had learn- that Catholic churches operate pube schools in 11 other Wisconsin counts.

"The Lima school is today, in my opinion, the parochial school of Holy Rosary church," he said. "It is a serious situation. If we want to protect our freedom we must be eternally vigilant."

———O———

American Lutherans Adopt $3,500,000 Budget

Dubuque, Ia.—A $3,500,000 budget for 1952 and a new budgetary system designed to eliminate "special drives" were adopted by the program and policy council of the American Lutheran Church at a meeting here.

The budget includes a grant for experimentation in television programs for parish education.

The council comprises the executive committee of the Church, representatives of 11 boards and 13 districts, and five advisory members.

Under the new budgetary system, mission work no longer will be handled as a separate entity but becomes part of three operational phases into which the Church's work is divided for financial purposes.

1951

Child's Christmas Chimes

Edited by Helena Gebuhr Ludvigsen

Every child loves the angels; he dreams of them; delights to hear the stories the Bible tells of them; and often sees them with eyes of faith that few adults share.

The 1951 Child's Christmas Chimes sings the song of the angels—the Christmas angels, the angels of the resurrection, the guardian angels, the angels we saw and those we didn't see. In a child's language, this little volume speaks to the child's heart about these ministering spirits of God.

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- *In Herod's Court*
- *Angels . . .*
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  What are they?
  Why are they?
- *The Angel of Friendship*

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Some $2,150,000 of the 1952 budget was assigned to current program, $500,000 to Lutheran World Action and $900,000 to future program. Of the current program funds, 42 per cent—about $900,000—is to be devoted to missions operation, 26 per cent to education, 15½ to welfare and 16½ to operation and cooperation.

Monies allocated to the future program phase of the budget will build a reserve, intended to anticipate all capital expenditures for the next 10 years, from which funds to carry out building operations approved by the council may be drawn.

———O———

Swedish Lutheran Church Approves Dissenter Law

Stockholm—A new law liberalizing the status of the Roman Catholic and the Free Churches in Sweden was approved here by the Swedish State Lutheran Church at its 1951 Convention. Known as the dissenter law, the legislation takes effect on Jan. 1, 1952.

The Convention, which comprises clergy and laymen from every Lutheran diocese, has met every five years. However, under a new rule adopted by the Convention, sessions will take place every three years in the future.

One of the chief provisions of the dissenter law permits Swedish citizens to leave the Established Lutheran Church without necessarily joining another recognized sect. Another permits non-Lutheran religious bodies to establish convents and monasteries.

Attending the Convention for the first time as Primate of the Lutheran Church, Archbishop Yngve Brilioth hailed the Convention's action in approving the new law of religious freedom as "one of the most important in its history."

"The immediate results may not be far-reaching," he said, "but the long-range results are hard to forsee. The relationship of the Church to the State has not changed, but its position in society has been thoroughly revised."

Although giving its general endorsement to the new law, which was passed by parliament earlier this year, the Convention failed to agree on two major provisions. One involved the obligation of a Lutheran pastor to marry divorced persons, and the other Lutheran burial for persons who leave the State Church. Some Lutheran ministers have opposed marrying divorced persons, and one pastor recently was convicted of malfeasance because of his stand.

As the law now reads, pastors will be obliged to marry persons who are eligible for marriage, regardless of whether they are divorcees or not. The Convention agreed to set up a special committee under Archbishop Brilioth to investigate the matter further. They will confer with government representatives.

The same committee, it was announced, would also inquire into the section of the new law which bars those who secede from the Established Church from Lutheran burial. The provision found virtually no support among the delegates.

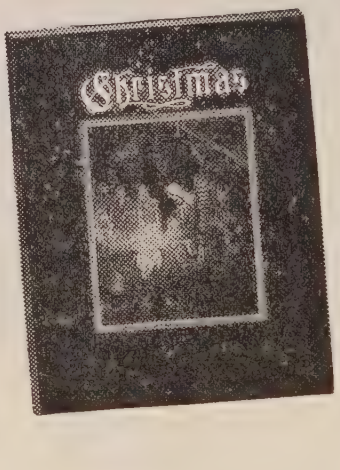
The Convention approved a motion placing the Church in favor of permitting persons who have left the Established Church to receive Lutheran burial. It was ordered that the motion be communicated to the government as recommendation of the Convention.

———O———

Churchwoman Sets Up Free Food Stall

Victoria, B.C. — Determined to make practical Christianity work, Mrs. Barbara Green, a pretty young mother

AN ANNUAL OF CHRISTMAS LITERATURE AND ART



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vo, has been successful in putting a ee food stall into operation in the ty's market building.

The food is given away free to the eedy. All they have to do is come to ie market, place their order and walk way with the food without paying a ent.

Food is contributed from "surplus" y food sellers, marketers, gardeners id farmers.

Mrs. Green thought "help thy neigh-or" should be lifted out of the Bible gain and put to work in the streets id homes of Victoria, British Colum-ia's capital city.

After weeks of delay during which any technical obstacles had to be vercome a stall was given her at the arket.

Mrs. Green cleaned and painted the all and appeared one Saturday morn-ig to await the results of newspaper ublicity that had been given the pro-ct.

By noon, when the needy were sche-uled to begin calling, a half ton of odstuffs had been delivered, supple-enting a few small purchases of food hich Mrs. Green had made herself ust in case."

By the second Saturday, tons of food ad poured in, and the plan snowballed. olunteers came to help. Market work-en aided with the heavy moving in eir spare time, and an assembly line f housewives was set up to handle the od packaging. Paper bags were sup-lied after Mrs. Green made an appeal.

Now Mrs. Green writes dozens of tters each week thanking people who ave donated food and help. She visits holesalers, hotels, restaurants and airies, wheedling food for the stall.

Needless to say, she has no trouble iving it all a way.

———O———

ndian Girl Reported . Stigmatic

Singapore — A visitor to South India as returned here with reports of a 6-year-old girl in Travancore who is aid to be a stigmatic and to live on manna from heaven."

The girl, Susan Kuruvilla is a mem-er of the Syrian Jacobite Church. She as 13 small wounds on her head from hich blood is said to flow every Fri-ay. In the palms of her hands and n her legs are seven fresh cross-shaped ounds which emit blood for about an our every Friday around noon.

The informant, a reporter on a lead-ng Malayan newspaper, said he was nvited to join Susan in a midnight igil. He said he examined her wounds nd found they smelled of fresh blood.

"Suddenly," the reporter said, "Susan looked in my direction. She was smiling radiantly. And there lay in her hands, outstretched toward me, three tiny brown wafers. 'This is my weekly share of heavenly sustenance,' she said."

Susan told the reporter she had suffered for 12 years from painful fits and contortions before she prostrated herself one day before the altar of the Virgin Mary in the village church and heard a woman's voice say gently, "Arise and go. Your mission begins today."

"I felt that a change and a new outlook on life had suddenly come upon me," the girl said. "I began to feel a new comforting power within me."

According to the reporter, stories of Susan's reputedly miraculous powers have spread far and wide. He said those who first treated her with disdain are now proclaiming: "We are witnesses daily of happenings through this girl which are beyond human understanding."

———O———

Court Reserves Decision In Firehouse Suits

White Plains, N.Y. — Justice Frederick G. Schmidt reserved decision on two suits filed in Supreme Court here by Joseph Lewis, president of the Freethinkers of America. The suits would enjoin the nearby communities of Mamaroneck and Brewster from allowing religious groups to meet in firehouses.

One of Mr. Lewis' suits seeks to prevent the Roman Catholic Church of Sts. John and Paul from using the Weaver Street Firehouse in Mamaroneck for meetings. The other would discontinue the use of the firehouse at Brewster by the local B'nai B'rith organization.

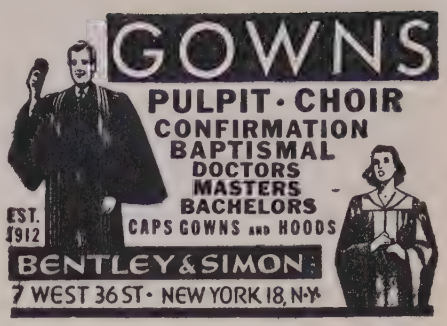
Mr. Lewis' attorney, Martin J. Schieman, said the complaints were based on provisions in the state constitutions barring the use of public property to private and religious organizations.

"The acts of the town officials," he said. "are in derogation of the basic American precept of separation of Church and State."

"It is the petitioner's earnest contention," he added, "that any violation, however minor it may be in the eyes of some, lays the foundation for its ultimate jeopardy and abandonment and the consequent destruction of a great American heritage."

John L. Delius, Mamaroneck's town counsel, said that the charter under which the firehouse was erected permitted the use of its auditorium for social and recreational functions of local residents as well as firemen. He charged that Mr. Lewis was "trying to inject himself into a purely local problem without having any real interest in the matter."

The attorney for the Brewster B'nai B'rith denied that his organization was a religious one. He said it was devoted entirely to philanthropy.



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Boy Scout Issue Splits Lutheran School Group

Milwaukee, Wis.—The Boy Scout issue has split the 47-year-old Milwaukee Lutheran high school conference.

At a stormy meeting here, 19 of the 57 congregations in the conference said they would have no part in plans for a new $1,000,000 high school because many other congregations in the conference "are tolerating scouting."

But the other 38 congregations said the conference, in which Missouri and Wisconsin synod Lutherans have worked together to provide Christian education for their children. would go ahead with the building program.

The dissident congregations, all Wisconsin synod churches, cited Biblical authority for their stand. A spokesman, the Rev. E. P. Dornfeld, said: "We hold scouting to be contrary to II Corinthians 6:14 (Be ye not unequally yoked together with unbelievers)."

———O———

German Lutherans Prepare for World Meeting

BERLIN—Leaders of the United Evangelical Lutheran Church in Germany (VELKD) held a meeting at Leipzig, in the Soviet zone, to prepare an agenda for the international assembly of the Lutheran World Federation to be held at Hannover in the summer of 1952.

The meeting also discussed plans for a separate conference of German participants in the Hannover assembly. This conference will be held at Stuttgart three weeks after the Hannover conclave and will discuss the decisions

and policies of the Hannover assembly from the viewpoint of the German churches.

Presiding at the Leipzig sessions was Bishop Hans Meiser of Bavaria, VELKD chairman, who expressed hope that East German Lutherans will participate "in the largest number possible" in the Hannover assembly.

Bishop Meiser scored Communist charges that the Lutheran World Federation is "an instrument of American imperialism and a spokesman for the western powers."

The meeting here called for greater freedom for the Church to formulate policies governing all Germany. It denounced attempts by East German authorities to restrict Church activities or to bring them under government sponsorship.

In another action, the meeting voted measures designed to strengthen Lutheran church work in Italy, where at present there are 19 Lutheran congregations, made up almost entirely of Germans.

—o—

Lutheran Membership in U. S. Passes Six Millions

NEW YORK—Membership in Lutheran Churches of the United States climbed above the six-million mark last year for the first time, according to the annual statistical summary compiled by the National Lutheran Council here.

There were 6,103,784 Lutherans in the U. S. in 1950, while Canada had another 198,164 for a grand total of 6,301,984 in the two countries.

The grand total represents an increase of 168,321 baptized members, or 2.7 per cent, over 1949. Over the past five years, the membership gain has averaged 2.4 per cent.

Confirmed (adult) membership in both countries increased by 94,861 to total 4,358,791, a gain of 2.2 per cent, as compared to an increase of 96,444, or 2.3 per cent, in 1949.

The 168,321 increase in baptized membership was distributed among the 16,660 congregations in the two countries, representing an average of about 10 new members per church.

For the sixth successive year, the highest numerical increase in both countries was registered by the Lutheran Church-Missouri Synod which gained 50,672 baptized members or 3.0 per cent over 1949. With a membership of 1,728,513, the Missouri Synod is the second largest Lutheran body in America,

Greatest advance on a percentage basis among the major bodies was shown by the Evangelical Lutheran Church for the fifth straight year. Third largest Lutheran body in America, this Church had a gain of 27,657, or 3.4 per cent, giving it a 1950 total of 841,494 members.

Largest of the bodies, the United Lutheran Church in America, passed the two-million mark for the first time in its history, gaining 49,104 new members, or 2.5 per cent, for a t of 2,001,673.

In the field of parish education, combined churches had 2,503,100 pu with 247,304 teachers, in 24,652 scho

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